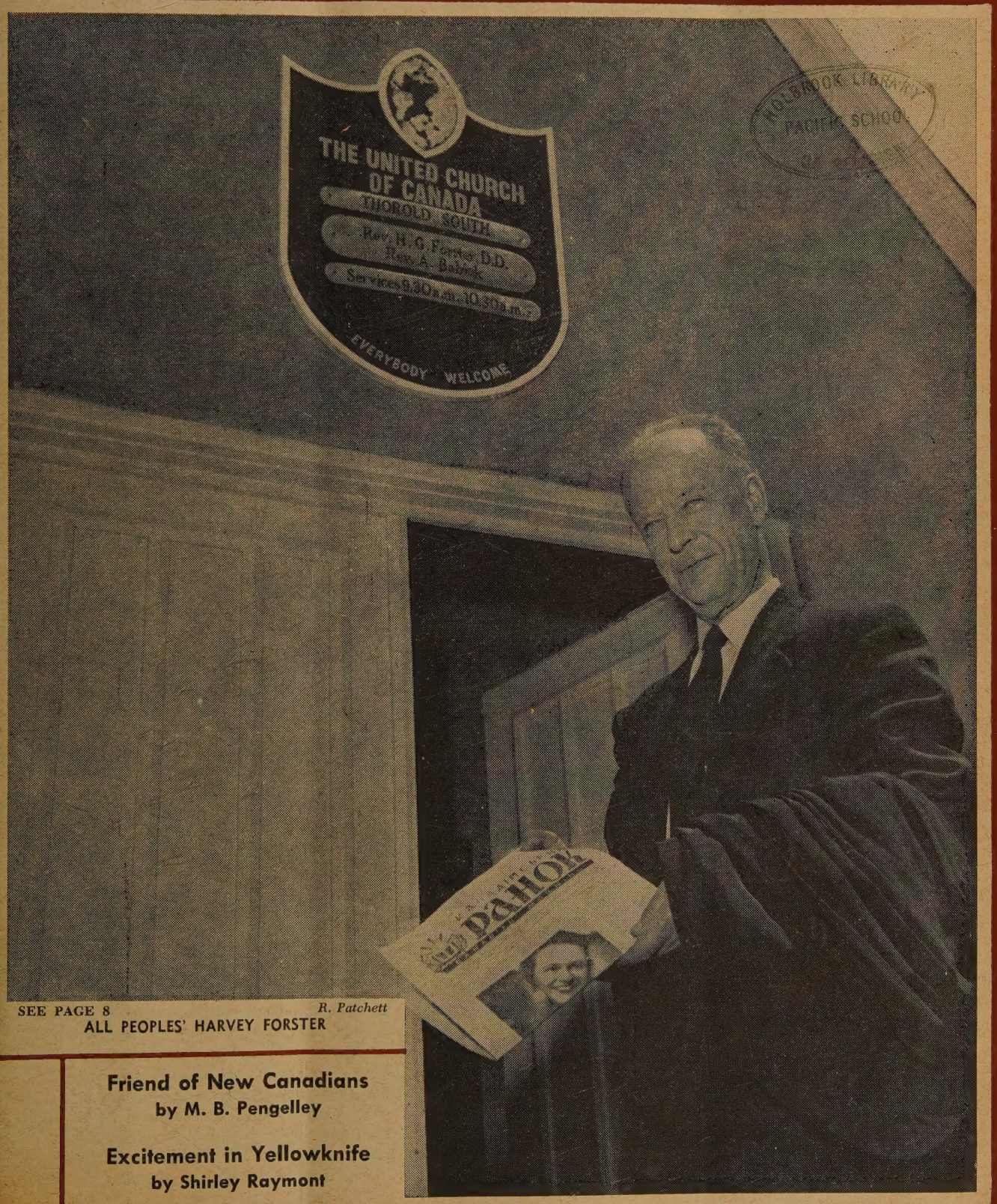
THE UNITED CHURCH

AUGUST, 1958

OBSERVER



SEE PAGE 8

R. Patchett

ALL PEOPLES' HARVEY FORSTER

Friend of New Canadians
by M. B. Pengelley

Excitement in Yellowknife
by Shirley Raymont

Recognizing that the preparation of prayers is a grave responsibility for ministers and others prepare services of public worship, THE OBSERVER *has asked the Moderator of the General Council, Rt. Rev. James S. Thomson, to prepare a pastoral prayer. It is published here with the hope that it be studied and adapted for such use.*

A Pastoral Prayer

HEAR our prayer, O Lord, and let our cry come unto Thee. O Thou that hearest prayer, to Thee shall all flesh come.

Almighty God, Our Father in Heaven, have mercy upon us, for we are sinners in Thy sight. We confess that we have forgotten Thee in the ordering of our lives; we have been hard of heart and selfish in our desires and ambitions; we have been rebellious and disobedient servants; and we have failed to do Thy will. Grant us the grace of repentance and the desire for a new life. Create in us a clean heart and renew a right spirit within us, even the Spirit of Jesus Christ, Thy Son. Set us at peace with our fellow-men. As we ask forgiveness of Thee, may we also forgive any with whom we are at enmity. Deliver us, good Lord, from the bondage of evil habit and restore to us the joy of Thy salvation, for the sake of Jesus Christ our Lord and our Redeemer.

We give Thee thanks, O Lord our God, for the gift of life, for health of body and strength of mind, and for our creation in Thine own image that we may love and serve Thee. With grateful hearts we remember the blessings of each passing day — food sufficient for our needs, the comfort of home, the ties of family and friendship, and all that brings us joy.

With Thy Church on earth and with the company of the redeemed in heaven, we worship and adore Thee for the gift of the Saviour, Jesus Christ our Lord: for His coming among us, our Teacher and Example, for His death of sacrifice on the Cross, for His glorious Resurrection, for His presence at Thy right hand making intercession for us, and for the promise of His coming to reign in power and glory.

We rejoice in Thy indwelling Spirit admonishing, guiding and teaching us. Grant that the fruits of that same Spirit may be brought forth more abundantly in our lives.

Above all, we give Thee thanks, O God, for what Thou art Thyself—our Father in Heaven, our Saviour and Lord, our enabling Spirit of faith and hope and love.

O God, the home of our spirits, here, in this house of prayer, we remember with thanksgiving all who have gone before us and into whose heritage we have entered—prophets, apostles, evangelists, martyrs and confessors, and all faithful men and women, especially those dear to our own hearts who are now at home with Thee. May light perpetual shine upon them.

O God, who in Thy Holy Word hath exhorted us to offer prayer and supplication, and to give thanks, receive the humble intercessions which we offer Thee through Jesus Christ.

We pray for Thy Church in all the world, for all who join with us in worship and service, for all ministers of the Gospel and for all missionaries of the Cross. Visit Thy Church with the power of the Holy Spirit to increase her faith and her love, to make Thy Word effective for the salvation of men, to heal her divisions and to bring her into the unity of that same Spirit.

O God, who art King of Kings and Lord of Lords, regard with Thy favour our Sovereign Lady Elizabeth, and all who are set in places of responsibility and authority in this realm, that justice, mercy and peace may be the glories of our Dominion. Purge our common life from evil things and help us in all our doings to acknowledge Thee. We pray for all princes and presidents, and for all who direct and influence the lives of men and nations that they may be lovers of truth and goodness with compassion in their hearts for the poor and oppressed of this earth.

O God, the Father of our Lord Jesus Christ, the Prince of Peace, make wars to cease in all the earth. Send into the hearts of men everywhere Thy Spirit of reconciliation that they may learn by that same Spirit to dwell together in mutual forbearance and helpfulness; and especially at this time direct by Thy heavenly Wisdom those who meet to take counsel together for peace among the nations.

We remember before Thee all sorts and conditions of men, all who labour and are heavy-laden, all who toil for our comfort, especially those who are exposed to danger, all doctors and nurses who minister to the sick and infirm, all who teach in universities, colleges and schools, all who serve Thee in the care of the needy and who seek to rescue and guide the erring and the wayward. In the silence of our hearts we make mention of all who are specially dear to us . . . and more particularly any known to us who are in sickness, sorrow or distress of any kind . . . To Thy Fatherly care we commend them and ourselves, asking that Thou wouldst do for them and for us exceedingly abundantly above all that we ask or think, according to Thine own power; Through Jesus Christ our Lord.

Amen.

etters

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OF RELIGION

Couldn't Happen Here"

ear Sir: Your second editorial in the of June 15th, headed "Quebec and ," has made me, and I believe, a good y other members of The United Church Canada, very angry . . .

ou give as your authority for the extra- nary story regarding the recapture of the a "Canadian Press Despatch." Frankly, not believe a word of it insofar as it orts to say that the boy in question was ined in and escaped from a jail. . . I suggest that it would have been a le matter to check the accuracy of the s despatch with the Quebec Attorney- eral's Department or with the Depart- t of Social Welfare of Quebec, instead accepting such statements as true and ding an editorial upon them. . .

treal, P.Q. Harold E. A. Rose.

ditor: C. P. confirmed the story before editorial was published.

ear Sir: The Executive of the Montreal bytery regrets that in "Quebec and This" icity should have been given to a certain lent without full investigation; we ore the tone in which the editorial is en, and we most seriously deplore the than an alleged irregular incident was to launch an attack on the Roman olic Church in a manner unworthy of United Church of Canada and scarcely eeping with the status of our Com- ion. . .

e Executive further expresses the ion that we should remind the Editor of **Observer** that those who had lived est in the Province of Quebec are hatically of the opinion that such attacks not strengthen the force of Christianity oodwill, but that they are a dis-service e Church and serve only to weaken the e and witness of Protestantism in this vince.

treal. R. DeWitt Scott

On behalf of the Montreal Presbytery.

ear Sir: Ministers in Quebec found ebec and This" discouraging. You quote xample of a thirteen-year-old boy being enced to five years in a county jail. As ference convener of E. and S. S., I have e inquiry of the Provincial Police and the welfare of this boy was carefully sidered and it was deemed advisable to l him to a Reform School rather than to a home where conditions were not ful. He was in jail only pending transfer he Mont St. Antoine Reform School in treal, where he will be given an oppor- ty in the next five years to become a d citizen.

have had considerable experience in the courts of Quebec in the last twenty-two s. When I see a French R. C. judge nge treatments at a hospital for a United rch member arrested on a serious moral ge, and have the man report regularly l cured; when I see French-Canadian ces giving consideration both to the ilies of men convicted of serious offences following with interest these men until ored to their homes; I feel your remarks t the penal system of Quebec unjustified.

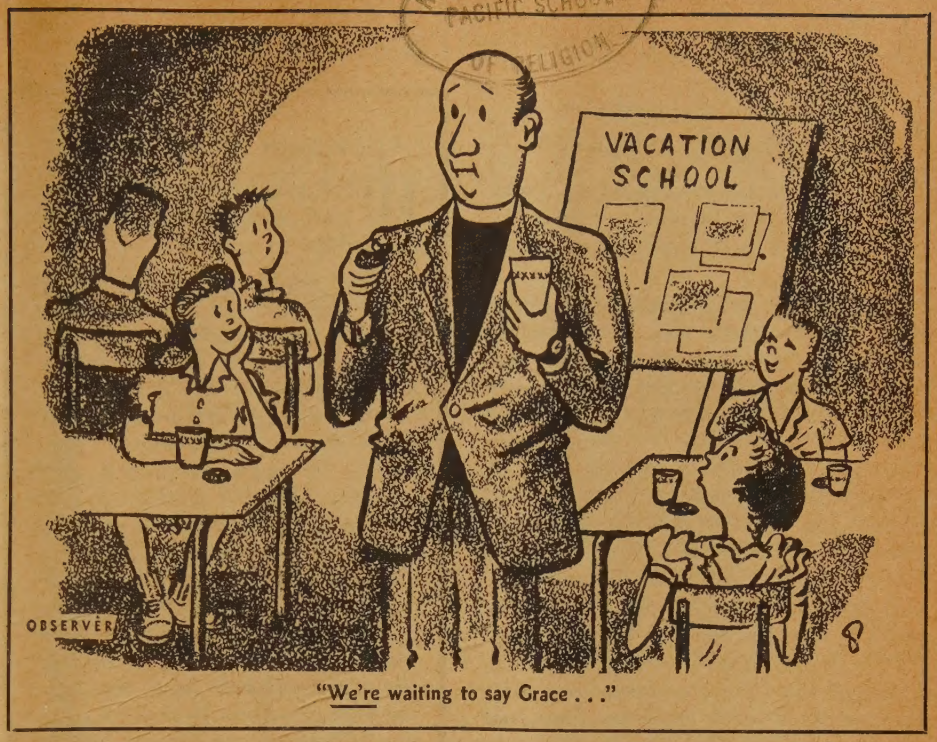
here is a sense of growing co-operation veen the Roman Catholic and Protestant rches in meeting both moral and social blems; reforms are taking place and litions bettered.*

our article encourages prejudice, and is a partial and unfair interpretation of Quebec to the rest of the Dominion.

As I respect your many helpful editorials on other subjects, would it be possible for you to write another editorial in which the people of Canada may have a truer appreciation of a Province and people many of us admire and love?

(The Rev.) John W. Patterson.
Lachine, Que.

**See "Some good things in Quebec" by Mr. Patterson in "Darkness or Dawn."*



"We're waiting to say Grace . . ."

Dear Sir: As you are aware in the Province of Quebec, English and Protestants are in a minority. You quote action purported to have been taken in Ste. Hyacinthe, an overwhelmingly French and Roman Catholic city. We are unable to trace your reference so cannot dispute or comment on the story.

But you should be informed that so far as the English administration of justice in Montreal is concerned there is a Juvenile Court (Social Welfare) to which all offenders under the age of eighteen are brought. As we understand it, length of sentence to jail cannot exceed two years but to avoid jail altogether there has been provided the eminently successful Shawbridge Boys' Farm where wayward youths are given expert care looking toward their reclamation.

Perhaps, you, sir, would indicate how the minority English Protestants are to control the way in which the French administer the law among their own people. Also you might explain what would happen in Ontario if the French Roman Catholics were to protest the way in which justice was being administered by English Protestants to English people in a predominantly "Orange" area.

By the way, in Quebec no one can be legally married under the age of twenty-one without the consent of his or her parents. Is this archaic? Down this way we regard it as a wise provision.

(Rev.) A. Lloyd Smith.
Montreal. (Rev.) G. Campbell Wadsworth.

Editor: Also "a woman" of twelve years may be married with parental approval.

Baptism not Dedication

Dear Sir: A letter suggests the possibility of substituting a Service of Dedication for the Sacrament of Infant Baptism. If this was done by the minister in good faith, I hope that he will remember that he was ordained to the ministry of the Word and Sacraments and that such a substitution hardly seems appropriate.

We ought to remember that this Sacrament is an act of the whole Church, that by it the child is ingrafted into Christ and that in it, the Grace of God is bestowed upon the child. The parents' responsibilities are equally present and important, but the mere dedication of the child as an act of the acceptance of parental obligation and an expression of thanksgiving is not adequate within the framework of our tradition.

Finally, we should not lose sight of the fact that in Infant Baptism there is a great enhancement of our belief in the initiative in our redemption which lies exclusively with God. In this dramatic way we see a helpless, uninformed infant receiving the Divine Blessing and are reminded thereby of that constant love which God has for His children and which He freely bestows upon us, seeking ultimately the response of our love.

Brantford, Ont. Rev. Harold W. Vaughan.

Dear Sir: Dr. Ebbutt is doing an excellent job of expressing briefly what ministers must study in detail in theological college. It is a credit to your editorial policy that you have begun to publish such articles. Not since 1950 with the series by "Ambrose" do I recollect any serious attempt by **The Observer** to get across to the laity the position of a liberal Christian. . .

Bittern Lake, Alta. Rev. D. R. Fraser.

Dear Sir: We will never emerge from the wilderness of human fear while we accept material science as truth. Jesus wept at the tomb of Lazarus because of the lack of spiritual understanding on the part of those present and He banished death. I cannot go along with Dr. Ebbutt.

Courtenay, B.C. Norman Pritchard.

A Word of Encouragement

ONE day, after considerable discussion about the parable of the talents, one of the men who had been most disturbed by what he considered the "unfair idea" in the story burst out, "you know, this thing is really a parable of encouragement!"

He was right. I wish more people would make his discovery. The parable of the talents is a parable of encouragement. Certainly, one can say that it reveals the inequalities of life: one man receives five talents, another only one, yet the one talent man is held equally responsible. But we must not misunderstand the meaning of our Master. The one talent man was condemned not because he had only one talent, but because he did nothing with it.

It helps to remember that we are not equal in capacity. We are not even equal before the law except in principle.

The famous French aviator-author, Saint de Exupery, in *Wind, Sand, and Stars*, said rightly and wisely that we are equal only before God.

We share alike in the endowment of the Divine Image. We are judged and rewarded impartially by laws which he has ordained. The lesson in the parable is that there are a great many people who have an ability that isn't being used because of a lack of faith in themselves or in life; or because they are unwilling to contribute their share for the common good.

Summer Bible Readings

DAILY Bible readings for devotional meditation during these summer weeks:

Aug. 1. Freedom from Bondage....Gal. 5: 1, 13-15
Aug. 2. Freedom in the Spirit.....Gal. 5: 16-26
Aug. 3. From Slave to Brother .....Philemon, verses 10-19
Aug. 4. Justice in Government...Deut. 16: 18-20
Aug. 5. "Ruling in the Fear of God" .....2 Samuel 23: 1-7
Aug. 6. Prayer for Wisdom.....1 Kings 3: 1-9
Aug. 7. God's Answer.....1 Kings 3: 10-15
Aug. 8. Hating Evil, Loving Good Amos 5: 10-15
Aug. 9. Obligations of Citizenship Romans 13: 1-7
Aug. 10. The Eternal Governor.....Isaiah 9: 2-7
Aug. 11. Justice for All.....Leviticus 19: 33-37
Aug. 12. Practising Justice.. Deuteronomy 24: 14-22
Aug. 13. The Gospel for All.....Matthew 9: 9-13
Aug. 14. No Discrimination .....John 4: 7-15
Aug. 15. Evangelist to a Minority .....John 4: 27-30, 39-42
Aug. 16. God's Universal Salvation....Psalm 72: 1-7
Aug. 17. Justice to Minorities.....Psalm 10: 12-18
Aug. 18. A God of Justice.....Isaiah 30: 1-5, 15-18
Aug. 19. Whom Shall We Trust?.....Isaiah 31: 1-5
Aug. 20. "The Lord Will Reign".....Micah 4: 1-7
Aug. 21. All One in Christ.....Ephesians 2: 11-18
Aug. 22. Grace for All.....Ephesians 3: 7-13
Aug. 23. "Healing of the Nations" .....Revelation 15: 3, 4; 22: 1-5
Aug. 24. Hope of the World.....Isaiah 11: 1-9
Aug. 25. Warning Against Intemperance .....Proverbs 23: 29-35
Aug. 26. A Youth's Resolve.....Daniel 1: 8-20
Aug. 27. Warning Against Evil Gain .....Habakkuk 2: 9-14
Aug. 28. Cause None to Stumble .....Habakkuk 2: 15-20
Aug. 29. Personal Responsibility....Romans 14: 5-12
Aug. 30. Responsibility for Others .....Romans 14: 13-23
Aug. 31. Woes on the Wicked.....Isaiah 5: 11-23

Approach With Prayer

HERE is a prayer John Calvin used when he approached the Bible:

Most gracious God, our heavenly Father, in whom alone dwelleth all fullness of light and wisdom: Illumine our minds, we beseech thee, by thy Holy Spirit, in the true understanding of thy word. Give us grace that we may receive it with reverence and humility. May it lead us to put our whole trust in thee alone, and so to serve and honour thee, that we may glorify thy holy Name, and edify our neighbours by a good example. And since it hath pleased thee to number us among thy people, O help us to pay thee the love and homage that we owe, as children to our Father, and as servants to our Lord. We ask this for the sake of our Master and Saviour. Amen.

A Fable

SIRE, announced the servant to the king, the Saint Narotham has never deigned to enter your royal temple. He is singing God's praise under the trees by the open road. The temple is empty of worshippers. They flock around him like bees around the white lotus, leaving the golden jar of honey unheeded.

The king, vexed at heart, went to the spot where Narotham sat on the grass. He asked him, Father, why leave my temple of the golden dome and sit in the dust outside to preach God's love?

Because God is not there in your temple, said Narotham.

The king frowned and said, Do you know, twenty millions of gold went to the making of that marvel of art, and it was consecrated to God with costly rights?

Yes, I know it, answered Narotham. It was in that year when thousands of your people whose houses had been burned stood vainly asking for help at your door. And God said, The poor creature who can give no shelter to his brothers would build my house! And he took his place with the shelterless under the trees by the road.

And that golden bubble is empty of all but hot vapour and pride.

The king cried in anger, Leave my land.

Calmly said the saint, Yes, banish me where you have banished my God.

—*Ravindranath Tagore*

Sixpenny Miracle

JOHN HENRY JOWETT was one Britain's most noted scholars clergymen. He had the gift which man listener in the pew covets for his minister: Jowett could tell a simple s simply. For example:

George Gissing was going along the one day, and he saw a poor little perhaps ten years old, crying bitterly. had lost sixpence with which he had b sent to pay a debt.

"Sixpence dropped by the wayside, a whole family made wretched. I put hand in my pocket, and wrought sixpe worth of miracle!"

I think Gissing's phrase is very sig cant. It suggests how easily some mira can be wrought. How many trou crooked, miserable conditions there which are just waiting the arrival of s simple, human ministry, and they will immediately transformed!

It is surely this kind of miracle-wor ministry which our Lord commends w he tells us of the service rendered by gift of a cup of cold water only, in name of a disciple. It is something w everybody can do, and yet it work miracle, for it transforms the world weary traveller, changing his thirst satisfaction, his faintness into strength, his weariness into liberty and song.

The miracle costs less than sixpence cup of cold water only, and behold! things become new.

Give Me My Scallop-Shel

THE scallop-shell was the badge pilgrims in the Middle Ages. Whil was imprisoned in the Tower of Lon Sir Walter Raleigh wrote this beau devotional poem:

Give me my scallop-shell of quiet,
My staff of faith to walk upon,
My scrip of joy, immortal diet,
My bottle of salvation,
My gown of glory, hope's true gage
And thus I'll take my pilgrimage.

Blood must be my body's balmer;
No other balm will there be given;
Whilst my soul, like quiet palmer,
Traveleth towards the land of heave
Over the silver mountains,
Where spring the nectar fountains
There will I kiss
The bowl of bliss
And drink mine everlasting fill
Upon every milken hill.
My soul will be a-dry before;
But, after, it will thirst no more.

Listen

THE world could do with more liste To the shouting mob Jesus could nothing. To the listening multitude began to say, "Blessed are ye . . ."

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Dr. Ruth Taylor of the W.M.S.

IN THE NEXT ISSUE

How Missions Change
A PANEL DISCUSSION

The Case for Legal Drugs
By RAY. H. WOOLLAM

Observations

THE CHURCH OF SCOTLAND General Assembly reports have come to hand and from it we have gleaned some interesting pieces of information. On two occasions the public queued up long before the sessions. For Overseas Night they lined up before afternoon sessions were over, and many stood throughout. Obviously Scotland still thrills to the call for overseas service.

• BUT IN THE LAND OF PREACHERS, preachers are scarce. The church needs 100 new ordinands a year, and only 60 are forthcoming. The colleges need 100 new entrants and this year only 52 were starting their studies for the ministry. This is one reason that The United Church of Canada while continuing to welcome ministers from Scotland has been reluctant to recruit them.

• A MORE LIBERAL ATTITUDE to the re-marriage of divorced persons seems to be developing in the Scottish Church. At present only the "innocent" party may be re-married. A large majority approved proposals to let the individual minister re-marry divorced persons according to the dictates of his conscience. Presbyteries will study the recommendations for a year and next year it will be reconsidered.

• TALK OF UNION WITH the Church of England consumed four and a half hours, with the public queuing up for that one, too. The door is still open on "The Bishop's" report, although the Church is obviously not enthusiastic. The report has gone back to the Presbyteries. The Anglicans will discuss the recommendations after this summer's meetings at Lambeth.

• DR. W. R. "Willie" FORRESTER of St. Andrew's University led the forces against the church union movement and urged that there be no further study of the report. We can't say we agree with Professor Forrester but we have to admit that we admire his vigorous debating. From *The Church Times* we picked up the following sentences spoken in the debate: "Bishops may be appropriate agents of ecclesiastical authority in a Church like Rome which keeps its members in perpetual infancy, or in the Church of England which treats them as adolescents. But they are entirely inappropriate in a Church which treats its members as responsible adult persons. At the Reformation we put away childish things. . ." No wonder they queued up!

* * * * *

• WHEN THE GENERAL COUNCIL meets in Ottawa September 17, the first major item of business will be to elect a new Moderator from among the commissioners. Nine names have been nominated by Presbytery and Conference in recent months: President A. E. Kerr of Dalhousie University; Dr. John MacKay of Quebec; Dr. M. C. Macdonald of the Board of Home Missions; The Rev. A. J. MacQueen of London; Dr. Hugh McLeod of Winnipeg; Dr. J. R. Mutchmor of the Board of Evangelism and Social Service; Dr. Arthur Organ of Montreal; Dr. R. Douglas Smith of Edmonton; and Dr. George Telford of Oshawa. Reverends Kerr, MacKay, MacQueen, McLeod and Smith have been elected commissioners and are eligible for formal nomination and election. It's interesting to note that five of the nominees are Maritimers by birth.

* * * * *

• NORMALLY WE RESIST successfully the temptation to answer back to critics whose letters are published. We do this on the assumption that the letters page belongs in a special way to the readers, and editors should not intrude. However, this issue's correspondence is dominated by letters from responsible Montreal churchmen sharply criticizing a recent editorial on Quebec. Regarding the general substance readers must judge for themselves. Regarding the charge that THE OBSERVER based an editorial criticism on an unconfirmed news report we would simply say we were shocked when we read that a 13-year-old boy sentenced to five years for theft escaped from a jail with adult prisoners. The Canadian Press confirmed the story for us. We have great confidence in the C P. THE OBSERVER does not base editorials on news reports; it may on confirmed news reports.

THE OBSERVER has consistently criticized Canada's backward penal system, but is especially critical of conditions in a great Province like Quebec which has no reformatories and no probation system. We erred in indicating that the child was to spend the five years in the county jail. But the story was otherwise correct. We still think five years is a mighty long sentence for a little boy—jail or reform school. And no child should be kept in a common jail—ever. As to criticism of the Roman Catholic Church, we cannot help but hold the Roman Church partly responsible for all conditions in a province where it claims the loyalty of over 87 per cent. of the people. That includes praise for its education, language and other virtues—criticism of its restrictions on civil and religious liberties.

Editorial

What's Wrong With Revivalism Anyway?

OCCASIONALLY we hear so-called evangelistic services criticized because nearly every one present is a church member. And we know right well that when a preaching mission is organized, we do try to get the faithful folk to go, even if it is just to fill the pews and encourage the preacher!

Then having done this, we apologize for it. And if those who answer the call to the front are Christians going forward for reconsecration, rather than the non-converted seeking forgiveness and salvation, we have a sense of failure.

We shouldn't worry because our NEM missions are revival meetings more than evangelistic services. For just what is wrong with that? Why shouldn't the cold be warmed over, the backslidden restored, the careless stirred up, the half-dead revived?

True, the real work of evangelism is not going to be done in such meetings. The real work is going to get done by the laity, most of it through the regular work of the congregation. Lay members in their daily work, among their neighbours, through the numerous activities of the church—even through the bazaars and badminton clubs, dramatic societies and men's dinners—meet, influence and win the unconverted to Christ.

The ministers will do well if they go in for some artificial respiration. They will be accomplishing much if God uses them to wake up their sleepy members. The big job of evangelism will then be done by awakened men and women who know what the Gospel is and live and work where the unconverted live.

THE MINISTER'S TOUGHEST TEST

THE toughest test of a Christian minister's faith these days confronts the town and city pastor where church extension is necessary on the borders of his own parish.

It is not easy for a minister to support that which may undermine his congregation. He will be expected to raise funds, contribute personally, and then encourage good members of his own church to leave and join the new one.

Ministers are conditioned to assess their work by the growth of the congregations they serve. But it may well be that the greatest service some ministers can make to the cause of Christ, is to serve patiently as their own congregations decline and their members scatter to form and strengthen new ones, and then build again among the new—often non-church people—who move into the old community.

They may fail the test in various ways. By subtly frustrating the work and plans of extension committees and councils; by working to get the new church as far away from their own as possible; by having their own boards embark on big renovation or extension programmes in their own buildings and refusing to contribute to presbytery extension funds; by making old members feel obliged to return miles every Sunday to the old church.

This test of faith requires vision of the larger work. There are bright places where big men are passing the test well; and sad places where good men with narrow congregational vision have successfully delayed the establishing of necessary new work.

Human nature being what it is, experience is proving that the most efficient way of developing the Church in extension areas is to have new work planned and initiated by extension councils and committees, with enough courage not to let good judgment be influenced by men for whom heavy congregational loyalty makes objective judgment difficult.

CHURCH UNION HOPES

UNITED CHURCHMEN have been discouraged by the lack of progress in Church Union conversations. Little has been said out loud on the subject, but it is apparent that most United Churchmen put the blame on Anglican shoulders. There is hope in some quarters that this summer's Lambeth Conference in London may clear the way again.

In the meantime it was encouraging to hear the Rt. Rev. F. H. Wilkinson, Bishop of Toronto and one of the Anglican Church's great men, speaking up on this subject at the recent Toronto Synod meetings. Bishop Wilkinson told the delegates that proposals for the establishment of a mutually acceptable ministry for the two denominations should have been put into action. He said: "the benefits which would have been realized through such an experimental scheme would have far outweighed any mistakes or difficulties created. It is a sin not to desire and labour for the unity of the church."

ADVICE TO SESSIONS

ELDERS are a group of responsible men to whom THE OBSERVER doesn't like to offer advice. But some of them are in danger of overlooking their very heavy responsibility in the business of public worship. It is a matter in which the minister will give strong leadership, but his session has heavy duties, too.

The elders should understand why a service is conducted the way it is, what each element means, and should know how to help their fellow-members worship God. A great aid in this is the Book of Common Order which most younger ministers follow closely, especially in matters of Baptism, Communion, and other services. The Rev. Shaun Herron, a newcomer to the United Church, said recently before the Home Mission Board that it is the best book of its kind he knows. It was produced by the United Church for the United Church. We may well be proud of it. If it is used as a guide the worship of the church will be greatly enhanced. This is a Session responsibility. The elders should study it, and know when it is followed and why; when it is not, and why not.

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AUGUST, 1958

An Editorial Guest

Stirring The World's Conscience

By J. A. DAVIDSON

THROUGH the years much thought has been given to the problem of the Church's relations with society, many words have been spoken and written, and not a little blood has been shed. The problem has never been solved, and it is still the cause of a great deal of confusion and disagreement. Today three attitudes seem to dominate the field.

Withdrawal

Firstly, there is the attitude of *withdrawal.* This is the attitude of those who advocate that the Church separate herself from the world. They would have Christians barricade themselves in some impregnable citadel of piety and let the world go its sinful way to hell without any interference. They hold that the Church and Christians must not risk compromising themselves by taking definite stands on political and economic issues. This is the way of the soft Christian, the timid weak-kneed pietist who is so afraid of the world that he tries to withdraw completely from it.

And, curiously, this way is also sometimes advocated by the hard man of the world, the fellow who snorts indignantly that the Church should stick to basic religion, to the simple Gospel, and not mess about in politics and economics and business matters. This way of withdrawal is the one the world would compel the Church to walk when the Church threatens to upset a few apple-carts. A striking example of this was in the warning given by Dr. Goebbels in a broadcast to the German Churches at Christmas 1938: "A Church dabbling in politics should take note that their only task is to prepare for the world hereafter." The expression of similar sentiments is sometimes heard in other circles.

Identification

The second approach is that of *identification.* This is the way of those who would identify the Gospel of Jesus Christ with a specific social and political philosophy, who claim that such-and-such a political ideology or such-and-such an economic system is either simply a practical expression of the Gospel or, at least, the only one consistent with the Gospel. This is the way of the man who would try to organize and mobilize the Church to defend "free enterprise" of some sort, or some variety of socialism, or some peculiar monetary policy. Sometimes a shameless effort is made to use the Christian faith as a vote-catching endorsement for a particular political party.

This approach, in a mild but nevertheless alarming form, is shown in the tendency today to commend faith and support the Church primarily because religion is deemed a valuable force for the maintenance of social and political stability, for the protection of "our way of life." Unquestionably, the Christian religion can be a stabilizing force in society—but the Christian religion can also be socially disturbing and disrupting. The Gospel of Jesus Christ cannot be fitted into a strait-jacket provided by any social and political ideology.

Stirring the Conscience

The third approach is expressed in a statement made by Dr. James Reid, one of the great preachers of our times: "*It is our task as Christians to keep the conscience of the world uneasy.*" Here is pointed up one of the Church's fundamental tasks in its relations with the society in which it lives.

The Church is not called to stir up trouble in society merely to let the world know that it is alive and kicking—although a bit of such stirring-up might be useful from time to time. The Church is not called to be a monstrous institutional busy-body that must go butting-in on everything. Nor should the Church try to stand on some lofty pedestal and look haughtily down on the world and point indignant fingers at the sore spots. The Church and her people are very much part of society and very much involved in society's sins and sores. The Church does not speak to society from some detached outside point, but from within society. The Church's involvement in society not only gives it a right to speak out on society's problems, it also imposes on it the duty of speaking out.

But the Church must be wary of presumption as it tries to sensitize the conscience of society. The Gospel does not provide detailed economic and political and social blueprints. We must never forget that the intensely practical problems of economics and politics require practical decisions, technical decisions, decisions for which faith cannot provide specific guidance except at the deepest levels of motivation. Informed and sincere Christians do differ among themselves on economic and political matters, and we must not fall into the petty heresy which assumes that only our political friends give worthy expression to the faith in their political thinking.

There are, to be sure, economic and political systems which contradict Christian principles. The Communism of today is in conflict with the fundamentals of our faith, and the same can be said of Fascism in its various forms. But there is wide scope for differences of opinion among Christians on economic and political matters. It is impossible to deduce from the Gospel a system and a programme which alone are valid for the Christian. But this does not mean that the Church must be meekly quiet in the face of social ills and injustices. The Church must not be afraid to disturb the city, to sound a note of judgment on society, to jar and jostle society's comfortable conscience.

The Church sometimes has to tread on a few toes, upset a few apple-carts, start a few whirlwinds. And it must risk censure and criticism and unpopularity: as P. T. Forsyth said, "If a rebuking and demanding Church must be an unpopular Church, then the Church must accept its unpopularity." Giving the world an uneasy conscience will often be a dangerous business.

But this is not a matter just for Church leaders, councils and committees; the ordinary Christian has very much to do with such things. (Actually, the Church's official pronouncements and resolutions on social problems seem to make very little direct impact on society's conscience.) Dr.

(*Continued on page* 24)

Harvey Forster, a low churchman with a high altar, built six churches and superintends 18 congregations . . . helps settle labour disputes . . . has walked to the gallows five times . . . gets called both communist and fascist . . . speaks vigorous English but stumbles through a half-dozen other languages, because . . .

HE LIKES NEW CANADIANS BEST

By M. B. PENGELLEY

IN Welland County jail's high-walled courtyard stood a grim and grizzly structure: 200-watt lights fastened to the gallows-post blazed down on the white pine scaffold; over the concealed trap dangled a new length of rope, tested and already tied with the 12 curls of the hangman's slipknot; below the platform black drapes had been carefully tacked up (to spare witnesses the sight of the death-drop). From the street side of the jail's limestone walls, the glow of lights hung eerily over the building. Welland, Ont., (pop. 14,000) was ready for its first double hanging. Condemned for murder: George Popovich, 45, and his wife Elizabeth, 38.

For hours, two daughters had been circling the jail in a car hoping for a last fleeting glimpse of their mother and step-father; but the one time Mrs. Popovich's forlorn figure appeared at the window her daughters' car was nowhere in sight.

In his death cell (the couple was not allowed to be together) George Popovich was waiting with The United Church of Canada's Dr. Harvey George Forster, who married the doomed pair some years before. Together they knelt before an improvised altar for the Lord's Supper as candles gently flickered before their eyes. Then, as the last minutes ticked out, George Popovich handed his gold wrist watch to his pastor (which Dr. Forster wears now every day), talked peacefully of the far-off days of his youth in Jugoslavia, his dreams, the injustice of man and his faith in God. Suddenly, the hollow echo of footsteps resounded along the corridor. An iron-barred door squeaked open. Harvey Forster leaned over, gave George Popovich a reassuring squeeze of the elbow. Then, slowly, reciting the words of the Lord's Prayer, he led first George, later Elizabeth Popovich to the foot of the outdoor gallows, watched as each climbed the 13 steps, dropped consecutively to their deaths.

Last All Saints Sunday, wispy-thatched Harvey Forster looked down from the front of his vine-shrouded little foreign-language church at Thorold South, Ont., (pop. 2,000) noticed sitting in the midst of his congregation the grown-up children of George and Elizabeth Popovich. They had returned briefly to their unhappy home town to join in the church's annual prayers for the dead among whose 150 commemorated names are those of their ill-fated parents.

Five to Gallows

In 35 years as Superintendent of six foreign-language (Ukrainian, Hungarian, Italian) churches in the Niagara peninsula, partially subsidized by the United Church's Board of Home Missions, Doctor of Theology Forster has helped three others undergo the horror of the gallows. His conclusion: capital punishment which is based on man's justice often turns out to be injustice. Of five people to whom he has been spiritual adviser during their executions, not one, he says was actually guilty in his heart. Yet one convicted murderer whom Dr. Forster thinks should have been hanged won, with the aid of a prominent criminal lawyer, a prison term which he thinks should have been longer.

A few days after a hanging in Welland jail several years ago, Dr. Forster arrived home to find a letter from the hangman ("a very decent fellow") which read: "Thank you for your help." Shrugged Harvey Forster, half in jest, half ironically, "The minister is some use after all."

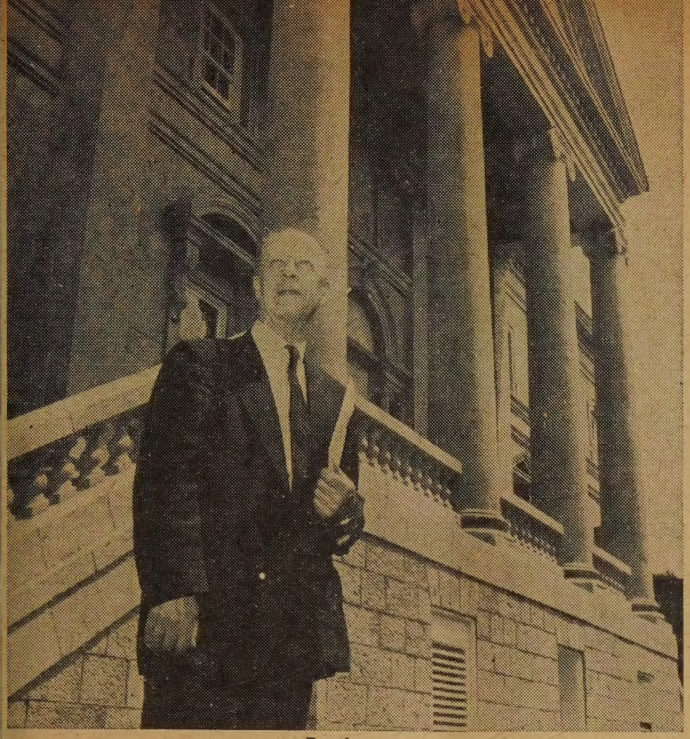
Once when Forster confided he had provided a sedative tablet to help a condemned man calm his nerves for the last walk, an outraged fellow clergyman exclaimed, "What, you didn't send the man groggy before his Maker?"

At 65, wry-humoured Harvey Forster is a sphinx-like, multi-sided bundle of surprises who can shock the boots off conventional people — and often, in his plodding, turtle-like manner, does. Many a time he has got himself into local hot water with his outspoken comments, his unflinching support of the working man, his generally left-of-centre political views. He is not sure that in many cases of infant freaks and incurables, mercy-killing would not be a blessing rather than an affront to God. Yet he is high church in his view that today there is too much emphasis on physical existence, not enough on the soul, and says he, "There is nothing difficult about dying providing we do not value our bodies more highly than God meant us to value them." Not averse to criticizing his own church, he often reminds fellow clerics of practical advantages in the parish system used by Anglicans and Roman Catholics, insists further that "we all are Catholics" that Anglicans are correct in calling members of the Church of Rome, *Romans* rather than *Catholics*.

Often he will confound his friends by coming out with such a statement as "I'm a great believer in Tito and Nasser (he saw Tito while touring western and eastern European countries in 1948); I think Nasser's doing a good job in a difficult situation," then will leave his listeners to stew and figure out whether he's in earnest or merely pulling their legs.

Backs Labour

As a long-time member of the Church's Board of Publication (he has written and had printed several books and pamphlets on religious topics, himself) he supported a union shop in Toronto's church-owned Ryerson Press, contended it was a Christian's responsibility to support labour. While Chairman of Welland's Temperance Association (he was Chairman of the City's



Justice

In jail-yard behind lofty pillars of Welland Courthouse, Dr. Forster walked five murderers to gallows.

Church

The chancel of Thorold South Ukrainian Church showing three-bar cross central to Ukrainian worship.

Recreational Committee at the same time) he supported a liquor firm's no-strings-attached offer to put up a new board fence around the ball park, snapped at stuffy criticism: "The most important thing is to provide playground facilities for our children."

Back in the 1920's, while hammering together four of the six churches he now superintends, his saw-wielding Hungarian helpers brought along a jug of home-made wine which they sipped while hoisting the rafters. Explains Dr. Forster: "Their traditions involve a certain amount of drinking—a Ukrainian or Hungarian wedding is never complete without plenty of home-brewed wine—but they are prodigious workers and good citizens."

Pays Way to War

Born at Caledonia, Ont., (pop. 2,000) of United Empire Loyalist stock (his great-grandfather had been a sergeant in Butler's Rangers and eventually settled in the area now served by Dr. Forster's churches), young Forster at 22 was graduated from Victoria University, Toronto, then, after a year at Union Seminary, New York, headed overseas, joined up with the Canadian artillery in England in 1915, (he refused a commission but later was promoted to sergeant).

Near Christmas day, 1916, private Forster was on duty in a gun pit at Vimy when a trench mortar shell accidentally rolled in on top of him. When it went off, Forster was caught in the hip but survived, he says, because "one of our crew, renowned for his dissolute, immoral life, flung himself on the shell — all that was found of him afterward was half a sandbag of matted flesh and bone.

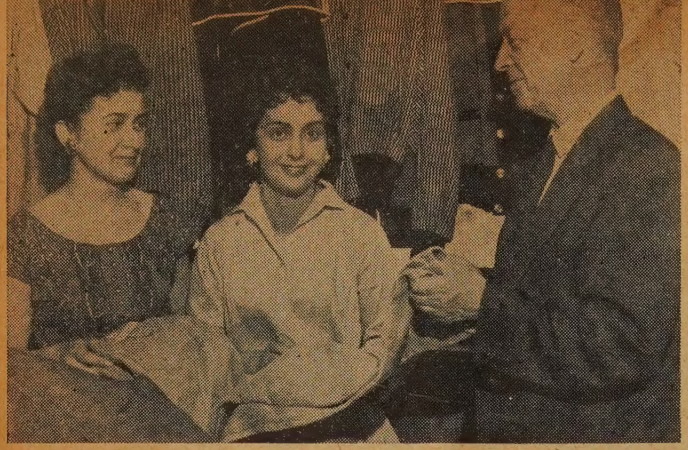
Back in America, Harvey Forster finished off his theological work at Union Seminary, then took a Master of Arts degree at Columbia University in economics, married Olive Dickinson, a nurse from Port Hope, Ont., (later he earned a D.Th. degree at Montreal's United Theological College, wrote his thesis on the effect of the Reformation and nationalism on the church in Hungary).

About then, Canada's post World War I immigration was beginning to soar as tens of thousands of refugees from the Ukraine and Slavic Europe began flooding the country. Disembarking at east coast ports, they headed inland on special trains. Many crossed to the prairies but others decided to stop off in the warm, flat fruitlands of the Niagara peninsula. When they couldn't find agricultural jobs, they settled in Welland - Port Colborne - Thorold's ever-expanding industrial oasis. Others found jobs on the gigantic, rebuilding job along the 25 - mile - long Welland canal (the $115,600,000 project kept several thousand men employed six or seven years). When the job ended many a workman had come to look on Welland district as his new home and promptly settled down to bring up a family.

It was fertile ground for The United Church of Canada's extension department when in 1921, newly-ordained (Methodist) preacher Forster and his wife arrived in Welland. The problem was where to begin? Gradually, home-missionary Forster began finding the answers: one of them was to work through the children, encouraging them in sports, inviting them to Sunday School regardless of whether they had once been Jews or Catholics. Working alongside Ukrainians, Hungarians, Germans, Frenchmen, Italians, as his six churches rose one by one* campaigning-humanitarian Forster came to love and respect the age-old traditions of the humble folk he took under his wing. Slowly he began to pick up bits and

(*Over*)

Ornate canopy caps pulpit of Hungarian Reformed Church in Port Colborne, Ont.



Leg-pulling humourist Forster passes joke with two second generation members of his Port Colborne congregation.

Carpenter, plumber, bricklayer and painter, Dr. Forster does minor repair job on Thorold Church sign.

pieces of their languages, today can peck-poke his way in half a dozen tongues.

But Forster's missionary work was not easy: after the first two or three years he found his congregations beginning to taper off. "What's wrong?" he one day asked a staunch member of his Ukrainian church. Came the unhesitating reply: "There are no candles; you see, for centuries we Europeans have lived within sound of a church bell; our fathers and their fathers lived by its ring day by day. Strong traditional ties have grown up in our churches in Europe; when we come to a new land we feel that we have to bring some of those traditions with us."

Candles and Crosses

Soon candles and traditional sacred ornaments began to decorate the High Altar of Forster's 150-seat Ukrainian church at Thorold South; a Ukrainian "Priest" (who, nevertheless, is an ordained minister in The United Church of Canada) began saying regular Sunday "mass," using much of the age-old liturgy of the Orthodox church. Aside from the absence of reference to the Virgin Mary, Sunday worship began to take on a Constantinopolitan flavour.

Similar things soon happened in the other foreign-language churches. In the Hungarian church at Port Colborne, the traditional round Communion table appeared; but otherwise the church was stripped of all distracting elements — in accordance with the austere Calvanistic doctrines of the Hungarian Reformed Church in Hungary. In the Italian Protestant church at Niagara Falls, Ont., a Renaissance-type painting of Christ was hung at the front of the church; special Evangelical hymns translated into Italian enlivened the services. To those who objected to his unusual innovations, Dr. Forster replied: "The United Church is part of the Holy Catholic church. But our forms of worship are not fixed; thus we have a right to incorporate in our worship any parts of the liturgy and forms of the universal church as are in harmony with our evangelical traditions."

Third Generation

As conventional United Church services became ever less conspicuous and the elements of foreign religious traditionalism ever more obvious, Dr. Forster's congregations again began to blossom. But today the foreign language services fill a more minor role; second generation Canadians are English - speaking, English - thinking. English services are gradually supplanting those in foreign tongues, and pastor Forster is now baptizing third-generation babies, admitting them to the Sunday Schools.

From Sunday preaching to social welfare work is no big jump for Harvey Forster. Says he: "Social work flows out of the life of the church. We do not *buy* people to come to church with our social service; we help them because they are the children of God—that is why the church exists."

Some 70 per cent. of those he assists are not members of his congregations — and some belong to other churches. But he estimates he and four assistant ministers* have helped 1,500 Europeans to enter Canada, and countless others in filling out tricky income - tax and old - age pension forms, giving advice on legal matters as well as visiting and helping the physically and mentally ill. The small study of his two-storey New England-style home in Welland (which he built with his own two hands) is crowded with filing cabinets containing hundreds of case-histories and reefs of back correspondence. In connection with a single old-age pension application, he has at times written as many as 50 letters (his wife sometimes doing the typing for him) seeking proofs of age often from countries behind the Iron Curtain; thus Harvey

(*Continued on page 25*)

**Maple Leaf, Niagara Falls, Port Colborne, Thorold South, Welland, Welland South.*

**Reverends F. A. Sayles, C. Farkas, A. Babiuk, U. DeLucia.*

Trade union representatives gather round union hall table with Dr. Forster to map plans for alleviating unemployment.

There's Excitement in Yellowknife

"We're only 400 miles from the Arctic Circle . . . there are few trees . . . snow comes in September . . . milk is 45 cents a quart . . . but we like it here; we're in on a fantastic and exciting expansion and we are helping to found a church"

By SHIRLEY RAYMONT*

IT'S exciting living up here in Yellowknife. Everything is new and there is an air of expectancy hovering over the place. We feel we're in on the birth of a fantastic new expansion, and we're helping to found a church — the most northerly United Church in Canada.

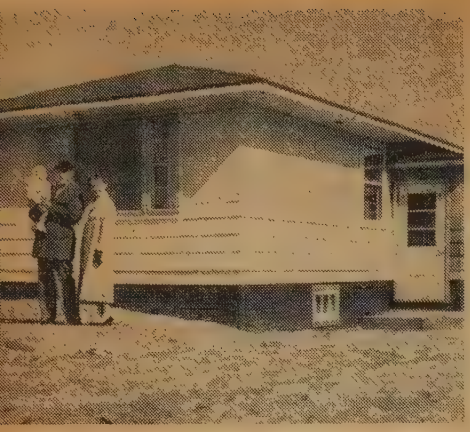
Yellowknife is a gold-mining town of three to four thousand people on the north shore of the Great Slave Lake. It's 800 air miles north of Edmonton, 400 miles south of the Arctic coast with the "tree line" in one place only 60 miles away, and the Northern Lights are south of us. You may think it's isolated, but we feel the people to the south are, because things are happening here. It is the centre of geological discoveries and enterprises.

The Roman Catholic Church began work in Yellowknife in the late 30's, followed by the Anglicans a year or two later. The Baptist and Pentecostal Churches also founded congregations. With a growing population, two years ago the United Church people asked for a church. My husband, "Chuck," then a student minister, was sent up to do a survey. The following winter the people carried on themselves, taking turns preaching sermons. After ordination in June, the Alberta Conference Setttlement Committee appointed us to Yellowknife.

We flew in, the last hundred miles over the Great Slave Lake. In winter there is a road over the ice and in summer boats for freight only. Perhaps in two or three years

(Over)

Shirley Raymont is the wife of the Rev. Charles Raymont, minister at Yellowknife.



The Raymonts and their new manse . . .

. . . and outside their basement church.

Yellowknife's "Con" mine . . .

. . . and the air terminal.

Photos by Busse

they will finish the road around the lake to meet the Mackenzie Highway, but as they can work only during the short summer, the going is slow. To travel that way would mean a 400 mile lonely and rough drive to Hay River, which is three-quarters of an hour by air across the lake from Yellowknife.

We are delighted with our new, bright and modern bungalow manse. It's heated with oil, thermostatically controlled, has nice rooms and a well-equipped kitchen. I've even got an automatic washer (there's a baby, Joanne). The study is in the basement, which is very dry. While the church is not yet ready, the manse serves many purposes. I have callers almost every afternoon and meetings of all types are held here —even several weddings. There is a roaring junior Sunday School class (3 to 6 years) in the basement and a baby-sitting service upstairs every Sunday.

The town of Yellowknife is built on sand and rock and is the centre for the two rich gold mines, "Con" (Consolidated Mining and Smelting) about a mile east, and "Giant" five miles west. It is divided into the old and new towns. The old town at the Bay is now populated mostly by Indians, though some of the earlier families still live there. The residential and shopping area is in the new town. The main street has just been paved. The shopping section is dominated by the Hudson Bay Company store. You can get some choice in almost everything but prices are high, on perishable goods particularly. Milk is 45c. a quart, bananas 25c. each, and eggs 98c. a dozen. It's rather discouraging at first, but you soon learn to ignore prices and buy what you need.

Because of a fire a few years ago there are only scrub trees and there is grass and garden only where people have gone to work and the expense of buying top-soil and bringing it in. Our yard is sand as yet but we have a small plot of top-soil in the garden at the back.

Long, Cold Winters

The Yellowknife people are full of the spirit of adventure. That's necessary up here. The winters are long. Snow usually comes in September, the temperature drops to 40°, even to 60° below zero, with only two or three hours of daylight. But there is a great deal of social life. Curling is popular, and there is much entertaining in the homes. There is also a famous handicrafts club where everything is taught —weaving, block-printing, silk screening, oil painting, ceramics, etc. Everyone does something. I've signed up to do enamel on copper. It makes most attractive jewellery.

This club has professionals among its members. Mrs. Woolgar, who drew the map used on our hasti-notes, does water-colour, botanically exact reproductions of the wild flowers by which Nature with a lavish hand marks the long, light spring and summer seasons. Many of these have appeared in magazines and have been shown at Universities and the National Museum, Ottawa. She won first prize at the Canadian Handicraft Guild, Montreal, for her *petit point,* 1,600 stitches to the square inch! The wife of one of the doctors, Mrs. Ruth Stanton, has been acclaimed for her weaving and rug-hooking, and the block printing of Mrs. Audrey Rivet was requested for showing at the International Exposition at Brussels.

Pioneers Under 50

As Yellowknife is only 25 years old, the pioneers are not yet out of their 50's. They tell fascinating tales of the days when the place was a collection of prospectors' tents. The whole population is young. Because of this the number of children is enormous. At church, where the average attendance of adults is 70, when the children go out to Sunday School the whole front of the auditorium is empty.

There is great interest in the church. Several competent, eager and devout men on the Committee of Stewards really get things going. At first we held services in the school, which housed both public and high school students. Now they are building a big government residential school which, when it is finished in the fall, will accommodate the high school students of the town, as well as the Indian and Eskimo residential students. We are worshipping in the basement of the church which was dedicated last December by Rev. Dwight Powell, Superintendent of Home Missions for Alberta. The building is 70 x 40 feet. Material was brought in across the ice this past winter and the upper part will be finished during the summer. It is expensive to bring in, but we've had a very successful financial campaign, receiving pledges amounting to $30,000 over a two-year period. We have a beautiful electric organ which an anonymous Toronto friend sent us. The organist, Mrs. Pickard, is the talented wife of the manager of the "Giant" mine. As a matter of fact, both mine managers are United Church members.

We cleared $264 at a fall W.A. Bazaar, the money to be used towards the furnishing of the church kitchen. We have to keep busy to finish that, meet our responsibilities to Presbytery (Peace River) as well as furnishing the manse.

Hay River has no United Church minister so "Chuck" flies over monthly for services there. He also flies once a month by pontoon plane 100 miles north to a mining camp called Royrock where 140 men mine uranium. The process is much the same as that used for gold mining. The trip is very interesting. There is nothing between Yellowknife and Royrock but rock, trees and lakes. The best radio reception there is short wave from Moscow. They beam music and "news" much propagandized.

Everything about this place is exciting and interesting. We're continually grateful for the opportunity to serve God on this frontier. ●

risis on the Family Farm

By B. D. SANDWELL*

URING the past two years persistent reports have appeared in Canadian newspapers and magazines describing unhealthy economic position of Canada's n population. Unfortunately, most city ple seem to accept these reports with fference or downright scepticism, recall- that farmers have always been noted their pessimistic outlook and simply ming that the reports have been gerated.

he plain fact is, however, that Canadian culture has not for some years shared nation's general prosperity, and that the f victim of the prevailing rural depres- is the small family farm — the very kbone of the Canadian economy. The owing recently compiled government istics give a graphic picture of what has en place on the farm front since the . Between 1946 and 1956 the prices of n implements, trucks, steel fencing, hing, house furnishings, medical treat- nt and other goods and services used by mers rose by 58.2 per cent., and have n still further since 1956. But between 1 and 1956 prices of farm produce lined by 21.8 per cent. and have made significant recovery since then.

everal factors have combined to bring ut this drastic decline in rural income. st important of these is the familiar y of over-production. During the war rs farmers everywhere were encouraged increase production and this in turn led increased mechanization, the develop- nt of more effective chemical fertilizers, proved methods of weed control by mical sprays, intensified research work antibiotics for veterinary use, and the duction of larger and more efficient chines for crop harvesting. These inno- ions made for a rapid increase in farm ductivity all over North America, so that with the coming of peace and the subsequent shrinking of overseas markets, it was not long before substantial surpluses of some farm products began to pile up.

Farmers' Reaction

Now to the merchant or industrialist this stockpiling of agricultural surpluses appears incomprehensible. In the highly organized world of big business such things are not permitted to happen. For before a glut of any particular product has become acute, the trade association concerned will have sent out warning signals and steps will be taken to trim inventories and curtail production. Unfortunately for himself and perhaps for the entire economy, the farmer has until quite recently lacked national marketing organizations to guide his production programme. When the price for what he produces falls, the average farmer's instinctive reaction is to produce still more to make up the balance!

If the general price level had remained more or less stationary during the post-war years, the farmer could have withstood reasonably well the drop in his net income brought about by temporary over-production in agriculture. But in fact what has happened is that at the very time when his income was shrinking, the farm operator found himself caught up in an inflationary spiral that pushed up his living costs, doubled his machinery and equipment costs, and made any rebuilding or expansion programmes almost prohibitively expensive.

This is the gloomy picture of what has happened over the past five or six years. There is good reason to believe, however, that the long-term farm outlook is considerably brighter. Canada's increased population has already pretty well taken care of our major food surpluses, with the exception of wheat, and the recent levelling off in our economic activity will help to stabilize the cost of living index.

A third factor, however, seems destined to affect the family farm more deeply than either temporary over-production or post-war inflation. This is the recent increase in numbers of the large-scale specialized farm, scientifically managed and frequently financed by outside capital. It may be useful here to outline briefly the basic differences between the two types of farm.

Family Farm Overhead

The typical family farm in Eastern Canada originated in pioneer days when the horse or a team of oxen provided the motive power and a hundred acres was about all that a strong man and his sons could cultivate with the tools at their disposal. In those early days of poor communication with the outside world, settlers naturally made themselves as nearly self-sufficient as possible and this tradition has lingered right down to the present. It is perhaps the main reason why so many small farmers burden themselves with a wide range of expensive equipment so that they can carry on the family tradition of raising one field of grain, a couple of fields of hay, a small flock of chickens, a few pigs, some beef cattle and a small dairy herd.

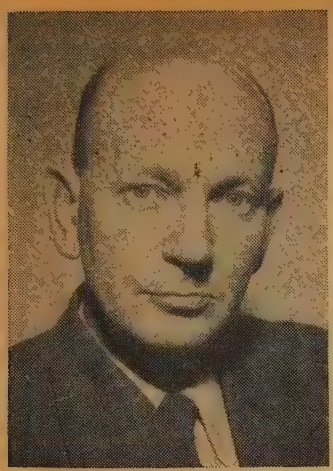
This policy of diversification is supposed to protect the producer against the market collapse of any one type of produce. What it really does is to raise the overhead and lower the productive efficiency of the small "mixed" farmer to the point where the specialist farmer can eventually put him out of business.

Specialized farming is by no means new. Canada has produced many famous specialists who have excelled in such fields as the raising of purebred livestock, certified seed grain, or high quality beef.

What is new and significant is the increase in the number of large scale, highly mechanized farms organized to turn out thousands of broilers, or turkeys, or hogs,

(*Continued on page* 24)

Mr. Sandwell is a graduate of Victoria iversity, a former editor at Macmillan's, l now a beef farmer near Elora, Ont.



Maurice Platts remembers a forgotten missionary and says:*

Farewell, Dark Senorita!

DOWN on the old Spanish Main, where pirates and buccaneers were once ten a penny, sits the island of Bocas del Toro. It is a small island, fringed with mangrove trees. A hundred and fifty miles to the east the Panama canal joins two great oceans, and thirty miles away, on the mainland of Panama, lives the Valiente tribe of Indians.

These Indians still come to the island to trade, paddling their dug-out canoes laden with oranges, bananas and cocoa. But there isn't as much money to be made out of Indians as there used to be. Time was when they didn't understand the use of money and would accept any official-looking bit of paper as legal tender. But not any more. Some interfering busybodies—about thirty years ago—went and lived with the Indians and taught them to know a dollar bill when they saw one. The Indians learned to read and write and count. One of the interfering busybodies who "spoilt" the Indians was a young negress, Adelpha Oglivie. This is her story.

She was a tall, slim girl with big brown eyes and a skin the colour of milk chocolate. She had been raised in the Methodist Church and from the church and old Teacher Russell had learned all she knew. Around the year 1921, when she was just seventeen, she gave her parents a nasty shock. She up and declared that she was going to live with the Valiente Indians, as a teacher and missionary.

Had she confessed to murder or announced her moral downfall her parents could not have been more appalled. True, a young negro couple had gone as missionaries to the Valiente only a year or two before, but a young seventeen-year-old maiden was a different thing again. The Indians were a bad lot; everybody said so. The neighbours rallied around the parents and confirmed the diagnosis; the girl must be nuts; as nuts as ever was.

Her "High Calling"

But go she must and go she did. She packed her bits and pieces into cardboard cartons and loaded them aboard a small hired launch. As the boat chugged its way past the little church, through the surrounding cays and out to sea, she told herself that this might be her "high calling"—old Teacher Russell had talked to her about that. A sort of high destiny that Christians tried to follow. This thought was with her as the open sea surrounded her and slapped the boat about as though it were a nut-shell. It was with her as she stepped ashore at the little Indian village of Cusapin, nervous and rather frightened at what she had done.

The Indians gathered in glum curiosity and grunted "Nyan thura" by way of greeting. She said it right back at them, imitating the sounds carefully. The dumpy, little Indian women surveyed her slim, young beauty as a cow might gaze at a fairy. The youths ogled her and nudged each other in sly appreciation. The unmarried girls, noting the reaction of the young men, feared that here came competition of the very first magnitude. It was an inspection rather than a welcome.

Perhaps she reminded them of the lovely Spanish ladies they had seen on the covers of gaudy magazines. Perhaps that is why they called her "Senorita" that very first day. For more than twenty years, until she left them for the last time, they never called her by any other name.

She joined forces with the young ne couple already there, learning the Ind dialect with haste, as though her time w short. Then she began to teach. Her o school-house consisted of a roof of d leaves supported by poles. It perched o promontory jutting out over the sea. the men did their morning fishing under great rocks the strong contralto voice Senorita floated down to them from school-house.

"Children," she would ask, "Who m you?"

"Ngobur made us, Senorita," th chanted in chorus.

"And who was Ngobur's son?"

"Jesu Christu was Ngobur's s Senorita."

"What did Jesu Christu do?" she ask

"He made the blind to see and the la to walk."

"And what more?"

"He died on a cross of wood for us."

At the end of the first year she return to the island for a short holiday and th back to another year of work. The isla holiday and the year of work became annual rhythm of her life. A little negr out in the blue yonder, had indeed fou herself a "high calling."

"Midwife Needed"

It must have been during her second third year that she decided that a nu and midwife was needed as well as teacher. Many of the children came school with large sores in their scall others had great blobs of pus in their e which, after long neglect, brought blindn At times of child-birth the old women the tribe were the only doctors. With th dirty hands and pathetic ignorance th killed many a babe and quite a

*Mr. Platts, United Church minister at Ivan, Ont., was formerly a British Methodist missionary in the West Indies.

ers. When this happened they wrung hands, pulled hair over their faces and ned that "evil chance," the culprit, eaten them again.

ll working as a teacher, Senorita fitted room in her tiny house as a dispensary. cupboards lined the walls; syringes, es, forceps, bandages, serums and ines filled the shelves. To all this hernalia of healing, Senorita added reading and common-sense, and went rk. When a killer snake punched his n into an Indian foot, she fought the n with serum. When the long, sharp of the machete turned on its user, leaned and stitched the bloody wound. the lack of fresh milk and fruit ed itself in ailing children she planted e and grape-fruit trees; preaching by ple. After a day's work teaching she many a night working as a midwife, ning to school the next day weary, nappy that another child had arrived alth and safety. Only one thing she l not do. The dental forceps lay neat unused upon their shelf. She could bring herself to pull teeth.

r pupils ranged in age from five years venteen. Every man, woman and child a potential patient. She had the life e village in her big, brown hands and know it. If there was any grandeur r situation, she was unaware of it. on the island they still thought she t quite right in the head.

nen Senorita understood the plight of nwanted baby girls she decided that s not enough to be just a nurse and a er, she must become a mother, too. ituation was something like this. When dian girl married she became an asset r husband and his family. Her parents ed and clothed her for fifteen or six-years but on marrying her labour was o them. A son, on the other hand, was parents' old age insurance. Even so, tal affection would care for a girl gh the undertaking was downright nomical.

t if a young mother died in giving to a girl baby, and if the husband was ing away from the village, then who ed to be saddled with such an unprofit-burden? These were the unwanted s nobody wanted — nobody, that is, t Senorita.

The "Dollar Baby"

e room in her house had already gone ike a dispensary, now another went to a nursery. Whenever she heard of an nted baby she had it brought to her kept it until the child was old enough rk or to marry. She nursed, clothed ed them. At her busiest time she had of them—all ages. One of these was ularly dear to her; she called this one dollar baby," and for the simple reason t had cost a dollar to get it.

e "dollar baby" was born in Tibobi, miles away. The mother died in giving birth to the child. Senorita asked old Andrea—about the only woman left in the village that day—to fetch the baby. Andrea looked up at the hot sun and declined to go. Senorita extracted a dollar bill from her slim purse and offered it as payment; Andrea still refused to go, and ambled off to her house.

But Senorita was undefeated. She called old Troutman to come and speak with her and told him the story. She gave him the dollar and said, "*Tell* Andrea to go, I *must* have the baby." So the old chief commanded Andrea to "noin," and she "noined" and brought back the "dollar baby." Senorita always believed that Andrea's punishment fitted the crime.

The years brought changes. The Indians learned better ways and Senorita's little orphanage, by the 1940's, was reduced to a single child. The young couple who had worked with her in the early days were replaced by another young minister and his wife. In 1944 my wife and I became the third missionary family to work with Senorita.

It was a calm day in February when we reached the Indian coast; so calm that the welcoming flag above the school-house only rippled in the breeze. The Indians greeted us with the same "Nyan thura" as had welcomed young Adelpha Oglivie, twenty-three years before.

It was then we saw her, striding down from her little house on the hill; a big, handsome woman, somewhere I guessed (and wrongly, too) in her mid-thirties. Her hair was parted in the centre and gathered at the nape of her neck with a scarlet ribbon. She welcomed Edna with a spray of tiny, purple flowers, flashing a smile from her perfect white teeth. Then she led us to her house for a meal.

That night we watched the moon rise over the sea as we sat on the veranda of her house. Before we left she took us on a tour of inspection.

Eight Empty Beds

"This," said Senorita, as she showed us the small surgery, "is where I stick 'em and stitch 'em"; she almost giggled. Edna gave a gasp when she saw the nursery; a long, narrow room filled with nine small beds, eight of them no longer used. In the ninth a dark-haired ten-year-old was sleeping. Edna said the room gave her a Snow-White-and-Seven-Dwarfs kind of feeling.

During the next two months we received our first lessons from Senorita in the Indian dialect, wrestling as best we could with the strange and painful gutturals. The two women went into a huddle over many things; they traded knitting patterns, cooking recipes and confidences. Senorita informed us — almost as an unimportant aside—that she had to go to the American hospital, forty miles down the coast, for a minor operation. Nothing serious, she would be back soon, she said. Her one remaining child, the "dollar baby," was to stay with us until her return.

The operation was a success and in a personal note Senorita said that doctors love to talk about "complications," but that she would be back in two weeks.

But a few days later, about sunset, we heard the drone of a launch engine. It was an unusual time to be making the channel and whoever it was would have to hurry away before the darkness trapped him. Actually the boat barely came beyond the channel and the steersman shouted his message as he turned about. We heard him only too well.

"Senorita . . . ," he shouted, "dead . . . relapse . . . bury tomorrow on the island

(*Continued on page* 20)

A Valiente Indian village . . . where Adelpha Oglivie lived and taught

Rev. S. Bole

Mrs. G. Carder

Mrs. J. Shilton

Shaun Herr

• Not THIS Year

I'm Not Going

By SHERIDAN BOLE

I WON'T be going to General Council this year. I had high hopes as I kissed my wife good-bye, and rode up to Conference that I would be sent as a Commissioner. But I didn't get elected. I didn't even get nominated! So back to my rural fields I have come to celebrate the wild roses blushing in full bloom along the country lanes; and to redden my fingers and my mouth with the wild berries overlooked by the children.

I might have made it, and I did think my chance had come when the motion was made by one of the brethren that all nominees be asked to "state their qualifications." "Now," I said to myself, "opportunity is knocking so loudly at my door I can almost hear her gentle tapping," and I began at once to marshal into battle-line my various qualifications. But it proved to be a disappointing manoeuvre. For some are born great, some achieve greatness and some have greatness thrust upon them. But where did I come in? What had I achieved or what had been thrust upon me?

I could not hope to be sent as the President of the Conference W.M.S., . . . sometimes they get sent down; nor could I hope to stand on the ground of being a W.A. or a Y.P.U. President. Hurriedly I ran down other paths. What about academic degrees, such as a Th.D.? Alas, I had been too busy on pastoral duties, caring for the epileptic boy on the back street and visiting poor blind Mrs. Lee on the edge of town, to have any time left over for wandering into theological by-paths with Barth, Brünner or Tillich. As for a D.D.—they, too, get sent down — I had never had a church large enough for General Council to meet in, so I had never received that degree. All that seemed left to me by which to qualify was that I was an ordinary and bona-fide delegate to Conference. "Surely," I thought, "that will be sufficient."

Such were the thoughts that went racing through my mind as I sat by a pillar at the back of the Conference Hall while the nominations were exploding thick and fast around me. It was all very confusing and I rose from my seat to obtain a better view of the engagement taking place. Suddenly the firing ceased when the President gave the final order that nominations close. I knew then that my chances were shot, for it dawned upon me that I had forgotten the one essential thing, the *sine qua non* of getting elected. I had overlooked the matter of arranging with a friend to nominate me. And I could so easily have brought my wife along for that purpose!

So I won't be going to Council this year. When September days are come look not for me in the pews of the Council Church where the light is dim and faces are tense and strained. Look for me rather along the country lanes where the goldenrods are nodding their lacy heads towards the coloured woods and the air is rich with fragrances drifting from fruit in country orchards. There you will find me, perchance by some drowsy stream, standing "rapt, twirling in my hand a withered spray, and waiting for the spark from heaven to fall." I shall be content. I didn't really want to go to General Council THIS year.

• As Others See Us

These Are the Church

By GENEVIEVE CARDER

SEEING ourselves as others see us is a provocative, if not an entirely enjoyable experience. Speaking at the Canadian School of Missions recently, Professor Devanesen of India said with a disarming smile, "Your fascination for organization is both the genius and the curse of you Christians of the western world."

His listeners may have smiled with him, but the remark hit home. Some of us have remembered it beyond all else that he said. And we have been uncomfortable in the remembering.

The next time I commented on the effective work of a congregation I realized with chagrin that I was judging it by its organizational set-up. Not until we have organized everyone from the newest bal to the most senior citizens of our comm ity do we feel that we are really function efficiently. In our well-organized Sun Schools each age group must have its c teacher, so we press into teaching serv anyone who can read, regardless of t Christian experience or convictions. T we are dismayed when our teen-agers se to think Christianity is simply a matter do's and don't's!

It is not unusual for a committee spend the greater part of an evening cussing organization and time schedules youth groups—and then to give the lea ship of one of those groups into the ha of a person whom none of them can pers ally recommend. "Leaders are so hard find." Could one reason for the short be that in our passion for organization think of leadership in terms of a vaca to be filled rather than an opportunity discipleship?

There is a little lady in northern Ont who walks miles over a bush road worship God each Sunday, carrying a c oil lantern to guide her home after service. There is a teen-age girl in the who has gathered together the nine chil of her small community and made of t a Sunday School. There is a mother of children in the Maritimes who travels and from her Mission Band meetings tractor when the condition of the r makes it impossible for her to go other There is a group of young mothers suburban community who spend their c break one morning a week on concentr Bible study. These are the church!

Every spring an increasing number capable, attractive young men and wo stand before crowded churches to wit to God's call to them, and then they forth to serve Him in the far places of earth. These are the church. Each hands are stretched forth in the cerem of ordination, often black hands and br hands and white hands together. This is church.

The Christian church is not, and n has been, an organization. The churc

• Where Is God? • Sound the Retreat

people—people whom God has chosen, not for privilege, but for responsibility. Only as our organizational forms serve our people, or are useful tools in the hands of God's chosen ones, is their existence justified. There have been, and there will be again, times when the church has to surrender cherished forms of organization for the birth of a new order.

Prudence in the Parsonage

By JEAN SHILTON

WHAT is God's last name?

Who looked after all the little children when Jesus was on the cross?

Why did God make mosquitoes?

A steady barrage of questions like this has convinced me that there is something the world needs more than it needs great big theological books for ministers. What it really needs is a *Ready Theological Reference for Muddled Mothers*—of a size to fit conveniently into an apron pocket and very completely indexed. It is essential that your answer to every question be sound both logically and theologically, or a child, even a first-grader, will have you backed into a corner before you can say "Paul Tillich."

The other night at bedtime, my six-year-old son asked me where God is.

I've taken enough Leadership Training courses to know the correct answer to that question. You never tell a child that God is in the sky because if you do you just make trouble for yourself later on.

"God," I told my son confidently, "is everywhere."

"I can't see Him," he replied, just as the text-book said he would. Things were going very well indeed.

"You can't see God," I explained gently, "but He is here just the same."

"Right here in this room?" I nodded and my son was impressed.

"Right here on this pillow?" He pointed to the pillow beside his own.

This was a development the course hadn't foreseen, and I was completely on my own. If only I could have had that *Ready Reference* in my apron pocket at that moment! "Yes" was the correct answer logically, but was it sound theologically? The baby was crying by now, so I mumbled something inconclusive like, "Well, yes, maybe," and fled through the door.

I had hoped that my son would now turn his mind to trains or oil trucks, but a few minutes later he shouted from his bed, "Mom! Can you get on top of God?"

The enormity of this blasphemy appalled me. Here, indeed, was the height of human pride, and my little boy is only six!

In my agitation I jabbed the baby with a pin and above his screams admonished the youthful sinner in the next room.

"No, no, dear. You can NEVER do that!"

"Ha!" he triumphed. "I just did. I rolled over."

I wonder what the theologians tell their children when they ask where God is. In a few years our baby will be asking the same question and I think I shall just say, "Up in the sky." That answer could hardly lead to more trouble than did the honest answer I gave this time.

Parish Pump

By SHAUN HERRON

CHRIST'S forty days in the wilderness are the Church's authority for the practice of the Christian Retreat. Not too many of those who arrange Retreats for Protestant ministers care to discover how they began: they are respectable and useful; what more is there to know?

They were, of course, a product of the Counter-Reformation. The Jesuits made them compulsory and encouraged their use by other Orders. The Oxford Movement introduced them to the Church of England. In this century, they have become common practice in the Reformed churches.

At least, we *call* them Retreats. But *are* they Retreats? To withdraw from the dust and disturbance in which a man tries to carry on the cure of souls is not merely desirable, it is necessary. But that is not what we do on these occasions. We "withdraw" from as little as possible. We play ball in the relaxing afternoon. When we do not play ball, we drive around to see the sights. In session, we listen to speakers, hold discussions, report back on all that we have heard or said. We are more afflicted by busy-ness than we would be over the same period of time in our parishes. There is almost certain to be somebody under a compulsive urge to "give leadership" and we probably leave with enough notes for another two months of sermons.

But the Retreat is properly (and desirably) a period of silence, meditation and religious exercises "away from it all." I doubt whether any body of men need the genuine Retreat more than Protestant ministers. There is not enough silence in our lives. We are compelled to talk more than is good for us or for our spiritual oversight of those committed to our care, and our busy-ness gives us little time to clear our heads or our hearts and to sit down for a sustained period of undisturbed reflection. Phones and families contribute to our singularly small talent for silence.

We need places of genuine *Retreat,* where we leave behind our talk, and the stains and clatter of the parish. Most of the time we need to spend *alone,* under a disciplined silence which leaves us free to order our minds in reflection and meditation directed primarily toward the renewal of our own souls. Richard Baxter said, "We are fled so far from the solitude of superstition, that we have cast off the solitude of contemplative devotion. . . We seldom read of God's appearing by himself or his angels to any of his prophets or saints in a throng, but frequently when they are alone."

Between the periods of disciplined silence and reflection, we need to come together for disciplined and clearly defined acts of worship which demand and receive all our concentration. To lead the worship of others is not quite the same as to give ourselves, with our fellows engaged upon the cure of souls, to the worship of Him who sustains us while we are denied the opportunity to be still *

● If God planned to redeem men by the death of Jesus, can Judas and Pilate be blamed for what they did? ● Would there have been any Christianity without the cross?

A. J. EBBUTT* asks

WAS JESUS' DEATH NECESSARY?

ONE OF A SERIES

As we tackle this question we must keep two facts firmly in mind. The suffering and death of Jesus must be tied in with His Messianic belief and self-consciousness. We have also seen that Jesus believed that in His own person were joined two important roles, the supreme idea from the Son of Man concept and the suffering idea from the Servant of the Lord as imaged by Isaiah. He was a Sovereign, but a suffering one. We must recognize that the development of thought in the New Testament was necessary and inevitable, especially in connection with the death of Jesus. The message of Jesus was a simple one of forgiveness by God (cf. Luke 15), while the message of Paul is one of sacrifice, redemption, reconciliation and so on, terms which Jesus never used. Put so, the charge is often made that Paul spoilt the simple and beautiful religion of Jesus. The truth is, of course, that the religion of Jesus is not enough; there must also be a religion about Jesus. Jesus Himself did not connect His death positively with the forgiveness of sins, but He did suggest that His death would be His great service to mankind, and from that fact arose the theories of the Atonement.

We shall divide the question into two parts: (1) "Did Jesus have to die?" and (2) "Was Jesus' death necessary for our salvation?"

(1) If we would not make a mockery of all of Jesus' life, we must answer that Jesus need not have died. He was not a victim of fate, nor was His death predestined in the sense that He had no choice in the matter. To believe that He had to die is to make nonsense out of the poignant scene in the Garden of Gethsemane. There He was being tempted again; perhaps the Cross was not necessarily the right path. Surely the point is that He need not have died. He could have been false to His Father's Will. He could have let someone else be the Shepherd of the Sheep.

*Professor Ebbutt is dean of arts and director of theological studies, Mount Allison University, Sackville, N.B.

It has been thought that since the Cross is the will of God, it had all been arranged beforehand. Of course it was God's will that Jesus should choose the Cross, but it was a free moral choice — only so could Jesus be true. It was free obedience, not coercion. It was not arranged beforehand in the sense of being predestined, but it was not accidental, either. Jesus had, in a way, arranged it all by the set of His life, by His different acts. He had been the master-hand in every situation. So the answer so far is a "No" and a "Yes." No, He did not have to die; He could have gone away quietly and lived out His life, but He would never have been heard of again, Yes, once He had set things in motion by His deeds, His death was inevitable, in the sense that one act determines the next. This should settle the difficulty of many people who feel that somehow Judas and Pilate were not really to blame, if the crucifixion was predestined to happen. God knew how sinful men would act when confronted with the purity and goodness of Jesus, but He could not interfere with their freedom, since that would be coercion, and love and obedience cannot be commanded. This is the very point of one of the temptations of Jesus. If He who is the Mirror of God found such means reprehensible, we cannot impute such acts to God Himself. So Judas and Pilate stand condemned for all time for a free act which issued out of weak and sinful natures.

Jesus Himself said that His death was necessary. He probably had in mind a double necessity. First, in an evil world He recognized that one who tried to do God's holy will would inevitably suffer. Second, He felt His death was a divine necessity; it was connected with the will of God and the salvation of men. In the moral sense, acceptance of the Cross was better than shunning it. Being who and what He was, death was inevitable. "He saved others, he cannot save himself." (Matthew 27: 42.)

(2) "Was Jesus' death necessary for our salvation?" Here we have before us an awful mystery, but if we would worship God with our minds, we must try to understand as much of this great mystery as we can. To do so we must assert certain things. First, it was a human death. It was the man Jesus who died upon the Cross. It was a human Jesus who cried, "My God, my God, why hast thou forsaken me?" (Mark 15: 34.) As a man, He felt the last abyss of all, a sense of being forsaken by God. Jesus the man shared our doubt, our grief, our bafflement in the face of life's supreme enigma, death. "One who in every respect has been tempted as we are . . ." (Hebrews 4: 15.) It has been said that this supreme lover of men, dying broken-hearted on the Cross of shame, is more like to God than anything this world can show us.

The earliest Christians believed that this death was more than just the martyrdom of another prophet. In some inexplicable way, they believed, almost from the first, that the death of Jesus had to do with the salvation of man, and the sign of the Cross stood for victory over sin. The New Testament reveals that inevitably, theorizing about the death of Jesus began almost with the first proclamation of the Gospel. We find no formal theories there, but we do find the pictures and metaphors which led to later theorizing. Many of these, naturally, were in the language of the Jewish sacrificial system.

We must glance at some of the traditional interpretations of the Church. There has never been an orthodox doctrine of the Atonement, as there has been of the Incarnation. The theories can be divided into three classes. (1) There is the Ransom theory, first proposed by Origen, that the death of Christ was a ransom paid by God to the Devil so that he would let the human race out of his power, into which it had come through sin. (2) There is the Penal theory, conceived first by Anselm, that the justice of God demanded punishment for the sins of men, but the mercy of God sent Christ to give a satisfaction on their behalf. (3) There is the Moral Influence theory, first advanced by Abelard, that the death of Christ, indeed all His work, is a revelation of the heart of God, and brings men to repentance. All these theories contain

(*Continued on page* 20)

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Was Jesus' Death Necessary?

(*Continued from page* 18)

some truth, but the first two err more than the third, in that they equalize a physical death (Christ's) with a spiritual death (Man's for disobedience).

What are we to believe about the Cross today? What did Jesus achieve by His death that can affect us now? We are dissatisfied today with the old sacrificial, penal, feudal and legal terms to describe the value of the death of Jesus. In more modern terms we can see in the Cross of Christ a Revelation, an Act, and a Call.

(1) *A Revelation.* The Cross is a revelation of love, the love of Jesus and the love of God; it is also a revelation of the cost of sin. If Jesus revealed God, His loving nature and His will during His lifetime, surely He has given us the supreme revelation of the love of God by His going to Calvary. A revelation of such a love, then, helps us to turn from our evil ways, when we realize that God cannot be less than Jesus, but more, in His love. The death of Jesus also revealed a devotion to the highest, and what it may cost. Here is the highest revelation in history of utter self-giving for the sake of others. With such an example before us, we ourselves are able to endure a little more manfully our own trials and minor sacrifices.

(2) *An Act.* The death of Jesus, however, cannot be reduced to a mere moral influence. Christians have always believed that something was done for men on Calvary which they could not have done for themselves. The New Testament states it thus, "God was in Christ reconciling the world to Himself" (2 Cor. 5: 19). This, of course, is the question whether the Cross is subjective or objective, and the answer would seem to be that some objective act was performed which has forever made a difference in the relationship between God and man. God in the fulness of His Spirit is identified with the perfect obedience which Jesus rendered to the Will of God. This has been called the paradox of grace; God through Jesus rendering the obedience which man alone could not give. So the Cross is God's Act in Jesus Christ. The Cross illustrated what it cost God, through Jesus, to forgive. Jesus came to realize that words were not enough. The will of God required an acted parable to show what true obedience is and what it costs God to forgive.

(3) *A Call.* The death of Jesus is also a call to men to repentance, and to offer themselves in sacrificial service and love. If there is any sight which can move us to the horror of what sin can do, and so cause us to repent and be reconciled to God who offers us His forgiveness and fellowship, it is this sight of Jesus on the Cross. But the Cross is also a call to offer ourselves in sacrificial service and love. Jesus our Master so gave Himself sacrificially for us. So the death of Jesus is a call to give ourselves to a way of life. Only as we heed this call to use our lives in the service of God and our fellowmen, can we know the fulness of life. "He that saves his life shall lose it."

The answer to the question, "Was the death of Jesus necessary for our salvation?" is not at all adequate, for there is a mystery about the Cross which eludes our grasp. As it has been said, "If the Atonement were not too wide for our intellectual comprehension, it would be too narrow for our spiritual necessities." "In this sign I conquer." That is the power of the Cross. Perhaps the Apostle Paul has best described what Jesus did for us men in his simple yet moving and eloquent statement, "He loved me, and gave Himself for me." (Gal. 2: 20.)

For further study Professor Ebbutt suggests reading Mark 15: 21-41; Matthew 26: 36-46; Galatians 2: 20, 6: 14.

FAREWELL

(*Continued from page* 15)

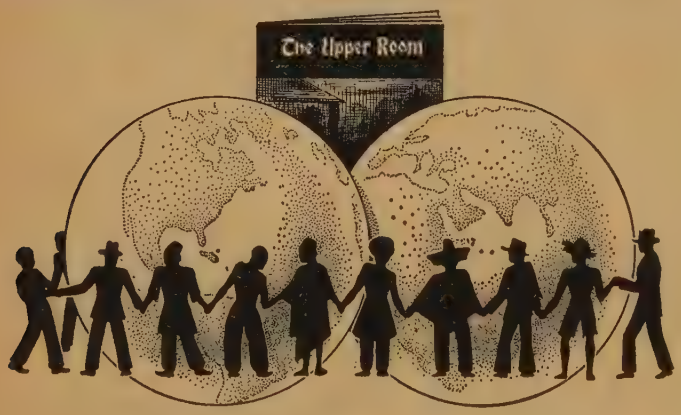
at one." Then his engine roared and he splashed away into the darkness.

We crossed to the island the next morning but a half-gale was blowing and the funeral was over when we arrived. We went along to the cemetery and looked at the gash of red earth, just replaced over the body.

The grave-digger mistook us for tourists; he was cleaning his boots on a spade.

"That woman, there," he said, nodding towards the grave, "lived with the Indians for nearly twenty-five years. Imagine that! Her folk never liked her being down there. Funny girl she was, going off like that; takes all sorts to make a world."

We returned to the boat and sat on the end of the landing-stage, looking out to sea. The slap of the water against the piles of the wharf was the only sound. I think we both felt the same about Senorita. We felt that somehow, some time, people ought to hear about her. It didn't seem right that a life like that should have no record. It seemed to us that Senorita had been a great lady; she had done what she could. After all these years I cannot think of a more fitting epitaph. ●



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Wind of the Spirit, sweep thro' my soul,
Zephyr, or Tempest, but make me whole.

—M. J. Barker

ayne MacKenzie tells about*

The Man Who Left His Smile

S I passed the door, it was hard to keep from looking in, and when I did, his answering smile was broad and ndly. The smile said that we had met ore, but it was scarcely possible to think Obeying the call of curiosity, I turned paused at the threshold, wondering tly if after a second look, this was going e a familiar face of other times—some- who had changed in appearance, while by some good fortune had remained ognizable. But he was a stranger.

Other men were in the room, although r faces and forms were indistinct. I ssed it was because his face was so alive. was difficult to notice the others at the e.

He spoke something and motioned for to come closer. There is a fascination ut his face, I thought. What is he so ased about? What thing has he done t has made the day so rosy in his own s? Hesitatingly, I stepped to his side.

don't remember our exact conversation r the next few minutes. Anyway it was errupted. It was meal time. A woman a crisp, white uniform asked him a few stions, and then stooped briefly to vate him in his bed. Then she turned to ch under the covers. Presently, there s a tube passing from beneath the covers a stand, and then a bottle of fluid dis- rging and gently hiccoughing to itself.

"What is it?" I asked.

"It's my dinner today."

The nurse smiled. "It's really a very d grade of eggnog. We make it special t for him!"

He laughed and turned to me. "It would e be great if they could make one of se bottles taste like T-bone steak!"

While he finished his "meal," he carried a lively conversation with both the nurse d me. It was plain that he was one of favourite characters.

Presently, he found out that I was study- for the ministry. His appreciation s expressed in sudden seriousness. The portunity was one for which I had been iting, and in hesitating student fashion, sought to find out what he thought of rist. The nurse withdrew.

"I really think that Jesus Christ is what urch people say He is," he said reflec- ely. "I believe that He's done something r me! I found out about it when a minister — I think he was one from your church—dropped in one day and left some reading material. I don't know much about what ought to be done where I am now. All I know is that God can have the rest of my time."

I parted from him with prayer a little later.

On the next visit I made to his room, it was apparent that he had lost weight. But his smile was as bright as ever, and his voice was cheerful. There was no sign of the eggnog stand. The nurse passed by the door, glanced in, and went on. The two men on either side of his bed dozed fitfully.

I had brought some new devotional literature with me. He was grateful. Studying his face, I felt somehow that I must say something more than had been said previously. Our talk was entirely serious; we quietly prayed together in the fashion of men who are thinking the same thoughts. As I arose to go, he said, "I'd like to live, of course, but whether I live or die, the matter is in the hands of the Lord."

He waved as I went out.

It's hard now to remember just when it was that the nurse told me that he had no chance to live. "You see," she said, "he has cancer. He doesn't have a stomach, and as you probably noticed, we feed him liquids by way of a tube in his side. He hasn't had a swallow of solid food for months, he couldn't swallow anyway, there's nothing there to swallow with."

It was easy to remember his comments about the T-bones, and playful complaints about the unvarying taste of his eggnogs.

I remember the last time I went in to see him. There was some new literature under my arm as I turned the corner of the hall and came to his door. It's still easy to remember the rude fact of his bed—cleanly made and empty.

I paused stupidly. "Where's the fellow that was here? His bed . . . ."

The old man who always before had appeared to be asleep turned himself toward me. His voice was kind. "Your friend died three days ago."

The stout man next to the wall stirred and said reflectively, almost to himself, "Yep, in this place, an empty bed means just one thing . . ."

I turned back to the old man. There was something familiar about his face. Then with a shock I realized what it was. My young friend was gone. But he had left his smile. A gift to the new Christian in the next bed. ●

*Mr. MacKenzie is a geologist who is now eparing for the ministry in Union College B.C., Vancouver.

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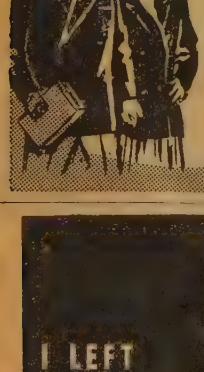

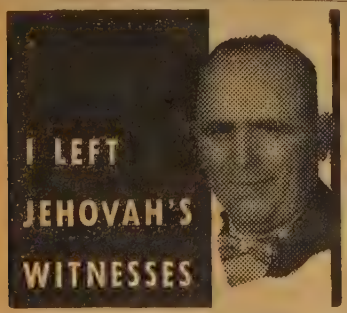

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Book Reviews

Conducted by M. MACDONALD

The Chatterbox

WE are looking forward to days—sunny, we hope—during this month on which sit by a river's brim reading Joyce Hemlow's *The History of Fanny Burney,* t delightful, eighteenth century writer (Oxford) . . . While we do not like "over-stuff novels, a good thick book is always a joy on vacation, too. The other day we fo someone who agreed with us. Johnny H., a Grade 5 lad, replying to a questionnaire s out by *The New York Times Book Review Section* described the kind of adventure p he would like in a book for summer reading. He ended, "I would like this book to in lenth, about two Huckellberry Finns" . . . *To Plow With Hope,* Rev. Don Faris' b on the work of various agencies in underdeveloped countries, is reviewed by Rev. Fl Honey in this issue. Mr. Faris, a minister of The United Church of Canada, recen returned for a second term to Thailand where he will work at TUFEC (Thail UNESCO Fundamental Educational Centre).

No Earthly Command

By Arthur Calder-Marshall. (London: Rupert Hart-Davis. Distributed in Canada by British Book Service Ltd., Toronto.)

Reviewed by J. A. Davidson.

In 1955 a story appeared in newspapers throughout the world telling of the death in a London slum of an Anglican priest who was a retired vice-admiral of the Royal Navy. The story attributed his decision to enter the ministry to "an interposed signal which came from no earthly captain but from higher command" which he received while serving as signals officer to Admiral Jellicoe during the battle of Jutland. Shortly after this news-story appeared an enterprising London publisher and an American film-maker asked the English author, Arthur Calder-Marshall, to write a book about the man—it seemed a good risk that might lead to a best-seller and to a profitable film.

But the book didn't come out that way. Its subject refused to become mere film-fodder. He proved to be too big for the author.

The book is primarily the story of Alexander Riall Wadham Woods, D.S.O. and bar, an English admiral who retired from the service in 1931 at the age of 51 and entered a theological college. After his ordination in 1933 he served until his death in 1955 as an assistant curate in London's dockland. But the significance of the book is mainly in the sub-story, an account of how his research into the life and work of the priest brought the author from agnosticism to the Christian faith. The author handles this without sentimentality and without sensationalism.

It is unlikely that a film will ever be made from this book, but perhaps it will have some permanence as an attractive and honest, and unusual, account of Christian experience.

Nkwala

By Edith Lambert Sharp. (Toronto: Little, Brown & Co. [Canada] Ltd.) $3.00.

Reviewed by J. H. Arnup.

This is the story of an Indian boy and his struggle to achieve manhood in difficult circumstances. The action is depicted against the background of a famine-enforced mig tion of his band, the Spokans, to the pl of their ultimate settlement on the sh of Lake Okanagan. The boy's adventu culminate in his successful effort to s his people from an attack by the fie Okanagans.

In addition to writing an excellent st for boys the author has been at great pa to effect an authentic presentation of Ind action and speech.

The book is appropriately illustrated William Winter.

To Plow With Hope

By Donald K. Faris. (Toronto: T Ryerson Press.) $4.25.

Reviewed by Floyd Honey.

It is difficult for Canadians and Americ to appreciate the grim reality of the worl hunger and poverty unless they have se it with their own eyes.

Mr. Faris is well-qualified to write this subject. For 17 years he was a Unit Church missiona in China. Since th he has had seve years' experien with United Natio agencies in Chi Korea and Thaila and is now co munity developme adviser at UNES Fundamental Ed cation Center Thailand.

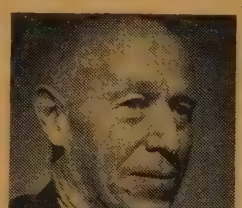

Photo by Steele
Faris

Among the various spectres that hau our civilization Mr. Faris sees one mo ominous than all the others: "widespre famine trailing in the wake of relentless mounting populations." The story unfolded not merely in terms of statist —although the statistics are all there. T writer has tried to get behind the statist to the human situation which they rep sent. The early chapters of the book a introduced by brief sketches from the da life of a character named "Old M Peasant," a typical villager in one of t less developed countries of Asia. The bring home to the reader's imaginati exactly what it means to be one of the per cent. of the world's population w are ill-clad, under-nourished, disease-ridde

ly illiterate, and living on the bare of subsistence.

his is followed by a well-documented heart-warming account of what is being about the situation through the United ons agencies, the U.S. aid programme, Colombo Plan and the voluntary cies, the gradual building up of an ernational civil service" on the front of human need. The contribution of stian missions is considered together that of secular agencies like CARE the Ford Foundation in a chapter on voluntary agencies. These add up to an ressive record, accounting for 15,000 ialists in the field in the year 1956 out total of something over 22,000. It is clear what proportion of these are ing with missionary bodies. Some refer- is made to the crucial role of missions ioneering the whole concept of technical stance, but this might perhaps have brought into sharper focus.

Ir. Faris is concerned as to whether istians are going to measure up to the lenge. For every $40 spent on our own ection Canadians and Americans are ding less than $1 on economic aid to er countries. At least $2 billion more year could be used to advantage to help less developed countries than is now ilable. Will the world's 800 million istians be willing to put aside immediate -interest and devote themselves on any quate scale to the war against hunger want?

enfell of Labrador

y George H. Pumphrey. (Toronto: Clarke, Irwin & Co., Ltd.) $2.25.

teviewed by Jesse H. Arnup.

n any one generation there appear only ery few really great men. The rest of each in his own orbit, revolve around r lives. Consider David Livingstone. is now more than one hundred years e he landed in Africa, but biographies Livingstone continue to roll off the press. ew one is just now announced.

Wilfred Grenfell (he doesn't need the r") was another free spirit, touched with ive greatness. He would have been great lmost any sphere, but because he yielded life to spiritual leading, he became, like ingstone, a medical missionary. Like also, he became much more.

The book before us is a new biography small compass (140 pages), written ecially for young people. Mr. Pumphrey olds the story so naturally that it might called "The evolution of Sir Wilfred enfell." There is the young man with his e of adventure and of athletic achieve- nt; his devotion to outdoor life and his rough training in the handling of boats l small ships. Through their family tor he is led to enter the study of medi- e; under the preaching of Dwight L. ody he yields his life to the service of rist. Through social service work in ndon he is brought into contact with hermen from the North Sea and this ds to the fishermen of the Labrador st.

Once he is in Labrador the evolution ceeds. To the fishermen among his con- uents are added the poverty-stricken v yeres," Indians and Eskimos. Destitution and commercial monopoly lead to the establishing of co-operative stores; a medical mission ship grows into a fleet, supplemented by several hospitals; in answer to need, orphanages and schools spring up. Radio and air mail are introduced and the Grenfell Association comes into being to provide support—and all this is but the lengthened shadow of one remarkable man.

The book is profusely illustrated.

Coppermine Journey

By Farley Mowat. (Toronto: McClelland & Stewart Limited.) $3.50.

Reviewed by R. C. Chalmers.

The author of *The People of the Deer* and other books of the northland has given us in this book the account of a great adventure, selected from the journals of Samuel Hearne, who from 1769 to 1772 explored more than a quarter of a million square miles of Canada's "Barren Lands." Hearne made three journeys before he located the Coppermine River and the Arctic coast.

This journal is fascinating because of its detailed descriptions of people and places, conditions of life and habits of the Indians and others. It contains a tale of heroism which holds one spellbound at times—hunger, cold, disease, and many other enemies of man challenging the work of this undaunted explorer.

This is a book that people of all ages and interests will find appealing and exciting.

The Dead Sea Scrolls and the Living Church

By Carl G. Howie. (Toronto: The Ryerson Press.) $2.50.

Reviewed by R. B. Y. Scott.

Dr. Howie has performed a useful service in examining the evidence as to the relationship, if any, of the Qumran sect to the beginnings of the Christian Church. His purpose is frankly apologetic, since as a pastor he was faced with fears among his people that somehow Christianity had been explained away. Such anxieties were not unnatural in view of some of the more extravagant claims made in widely circulated books, and it is unfortunate that a combination of scepticism and sensationalism was what made the headlines. Even from a sober scholarly viewpoint the Dead Sea scroll finds were sensational enough. But subsequent study and further finds have confirmed the judgment that, while the scrolls would shed much new light on the Jewish context of early Christianity, they were neither an anticipation nor an equivalent of it.

In this book the author has spelled this out so that he who runs may read. He makes no claim to have broken new ground; in fact, as the footnotes show, he depends heavily on Millar Burrows' first book, although appending a good bibliography. Some of his statements are open to question, e.g., that "the liturgy of Qumran had no place for sacrifice" (page 30). On the whole, however, the picture is accurate, the judgments are sound, and the writing is clear and interesting.

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CRISIS ON FARM

(*Continued from page* 13)

or beef cattle on what might be called a farm assembly line basis. As new machines were introduced to take the place of hand labour in field operations, stable cleaning, feed processing and feed handling, it has become feasible to expand such operations to a scale undreamed of only a few years ago. And paralleling this technical development there has been a comparable improvement in farm management techniques—sounder accounting procedures, improved inventory controls, and a more realistic approach to farm marketing problems.

The Specialist Farm

As more farmers learn to apply the techniques of modern business management to their own operations they quickly become aware of the advantages of specialization. It costs less to buy feed by the carload than by the bag; under proper management it takes fewer man-hours per animal to fatten two hundred steers in a feed lot than to finish fifteen or twenty in the barn yard. Such examples could be multiplied indefinitely, but they all serve to underline a simple theme: Modern technology is revolutionizing the business of farming just as it has (and still is) revolutionizing the field of industry. Just as the huge modern corporation poses a constant threat to the old-established family manufacturing business, so does the large-scale specialist farm pose a threat to the century-old family farm, frequently operating with old-fashioned buildings and equipment, and often run by men who learned their economics in a generation when hard work counted for more than new-fangled management ideas and few people bothered to keep a farm account book.

Not Doomed

Does this mean, then, that the small family farm is doomed? By no means! What it does mean is that the operation of such farms must be adapted to the rapidly changing economic conditions. The old concept of spreading the risk by "growing a bit of everything" will have to be sharply modified and each farmer will have to decide on the basis of his location, type of land and layout of buildings, just which product or products he can produce most profitably and then proceed to streamline his operation accordingly.

Many small manufacturing plants continue to flourish in spite of sharp competition from larger firms, and it is a truism that a poorly run big factory or big farm can lose money just as fast as a poorly run little one. Real economies can be effected by the small-scale farmer by limiting his purchases of expensive machinery to one or two basic operations, so that he gets full value for it, instead of filling up his shed with equipment that is only used about two months in every year. Further savings can be realized by group purchasing of fe and fertilizer and other supplies in bulk obtain maximum discounts.

Finally, the individual farmer ne strong marketing associations to ensure fair price for his product and to help h to eliminate the periodic surpluses wh have done so much to undermine standard of living. ●

CONSCIENCE

(*Continued from page* 7)

Max Warren, one of the outstanding m sionary leaders of our day, has written "the slow steady beat of the Christ witness on the conscience of the commu ity": that underscores our social task.

Most of the Church's task of sensitiz society's conscience will be done by ordina Christian men and women going about th ordinary work and witnessing to the fa that is in them. As the late William Tem pointed out, "Nine-tenths of the work the Church in the world is done by Chr tian people fulfilling responsibilities a performing tasks which in themselves not part of the official system of the Chu at all."

Every Christian has the obligation so live and so to witness in his life that t world's conscience will be kept uneasy and, of course, that means that his o conscience must be kept sensitive a constantly enlightened by the Spirit Christ. ●

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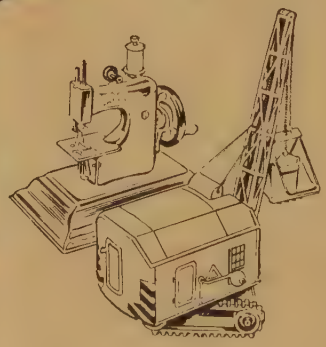

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E LIKES . . .

(*Continued from page* 10)

ster is one of few Canadians whose ial work keeps him in fairly close he USSR and her satellites. Says he, somely: "They don't always tell the h over there. I've caught them lying to several times—I'd write and ask for a of of age from one of their registry es and they'd say they couldn't find thing. But we'd know from relatives over e who had gone and looked it up that proof we needed was there all right."

or Canada's government welfare icies, however, Dr. Forster has "highest se." "In the old days," he said, "the seemed to be to devise ways and means deny people such benefits; now the le aim seems to be changed and govern- nt agents exhaust every possible means make the applicant eligible."

ut the fighting preacher has not the e opinion of Ottawa's Department of izenship and Immigration. For years he carried on a running battle to have facts ealed in cases where certain people are red from entry into Canada while others se backgrounds seem just as question- e are admitted with open arms. "If the unted Police blacklist someone," he says, ey should be made to reveal their sons so that any doubt and suspicion is oved. For years I have been attempting have a Jugoslavian chap admitted into country but the Department of Immi- tion says, "No"—suggesting that he is ommunist, which I know he is not."

oster's outspoken championing of the ouring class New Canadian has caused to be painted every political shade from ck to red. While visiting in Hungary ing his 1948 European tour, a Baptist acher called him "Fascist." In the pre- minantly European (about 60 per cent.) agara peninsula, certain starchy groups ve dubbed him "Red." Says he: "I am y one thing—a Churchman."

To Welland community, man-of-action rster is a respected long-time public ure, no slave to any single political creed t an unabashed and usually unpredictable lividualist. He has held more public ices and community posts and done more ngs in the community than most men nage to think about. As Chairman of elland's Recreational Commission he mped for an accelerated city sports ogramme, skilfully priming the city's epayers to untie their purse-strings to e tune of $250,000 for a new ice-hockey ena. As Chairman of the building com- ttee of the District High School Board f which he was a member for 17 years) boldly crossed swords with Ontario ucational authorities at Toronto's Queen's ark as well as with members of Welland ty Council, won, finally, a battle for a w school gymnasium and an additional ssroom wing. He was Chairman of a Citizens' Committee which established the first juvenile and family courts in Welland; and as labour's representative on many an Ontario Department of Labour Conciliation Board he has helped settle many a thorny union-management dispute (some 20 cases since the beginning of the current year).

A few years ago, at a special degree-conferring ceremony at Emmanuel College, they added — this time honourarily — yet another two letters to Harvey Forster's already arm-long list of hard-earned degrees —this time, Doctor of Divinity. Eulogized the church's Secretary of Home Missions, Dr. M. C. Macdonald: "He's the strongest and finest man we have in our foreign language work."

Summing things up, Dr. Forster wrote last week:

"The United Church has a special responsibility for the non-Anglo-Saxon peoples in Canada. Because of our place in the World Council of Churches, because of the variety of our traditions, because our forms of worship are fluid and varied, and because we are the largest Evangelical church in Canada, we must increase our services to these people.

"Our Board of Home Missions carries on in every large city and in every large industrial community, some work of a similar nature. It is financially costly but in the long run in this era of Canadian building, it will prove to be one of the most significant tasks of the church." ●

The Question Box

Q. When I contribute to the Lord's work at home and abroad, has the board of my church any right to use it to pay a commission to some secular organization?

A. As a contributor to the church you have your right to vote at the annual meeting on the budget of the church, to elect officials of the congregation who will handle responsibly the contributions of the people. Also at the annual meeting you have your right to question or protest any of the expenditures of the church, but you cannot deny the right of your officials to spend the contributions of the people in a responsible and businesslike way.

Q. Is it permissible for the Committee of Stewards of a rural church to accept gifts of fuel to heat the church?

A. Sure. We warmly commend the idea.

Q. Is it the duty of a wife to live with the husband's mother when there is really no financial need?

A. No, it's her duty to live with her husband though. But this is too complex a problem for the Q.B. to solve.

Q. A legacy was recently left the local church. This is being used by the trustees to defray incidental expenses. Are the trustees the usual recipients of such gifts? Is this a suitable use to put such monies?

A. Dr. E. E. Long has answered this: "Since a legacy belongs to the congregation, a congregational meeting should decide to what use it should be put. It is not good policy to depend on such extra resources for current expenses. Congregations usually direct the board of trustees to hold such legacies in trust for special purposes, such as capital expenditures on the building, or the retirement of debt."

Q. Do you consider it unethical for a minister to refuse to interrupt his vacation when asked to come home for a funeral?

A. Perhaps not unethical, but probably impractical, if he is only a few miles away, especially if the church has failed to see that suitable arrangements are made before he leaves.

Q. What do you think of the practice of printing individual financial contributions of members and *adherents in the annual report of a church in a village of about 700 people? Do you consider this social blackmail?*

A. We don't like it. But it does point up certain obvious things about our fellow Christians.

Q. Is it important that the choir see the leader, especially if they are young people and teen-agers?

A. Yes, if they are to follow his direction.

Correction

Our cheerful legal-adviser who keeps a sharp eye on this column tells us we erred in the answer to third question last issue. He says: "If a congregation ceases to exist the disposal of the money is the responsibility of Conference . . . not Presbytery." We do know that when a church wants to sell its old horse-shed or mortgage the manse it turns to Presbytery for permission. But when it folds up, Conference decides what must be done with the money, although the Presbytery may appoint trustees.

About People and Places

The National Council of the Y.M.C.A. has announced the appointment of Mr. Leslie Vipond, for the past seven years secretary of its Personnel Service, to succeed Dr. R. S. Hosking, retiring General Secretary. Mr. Vipond, member of a well-known United Church family, will begin his new duties by making a visit to eastern Canada in September, western Canada the following month and the central area in November.

Photo by Steele
Vipond

Thirty-two Ordained

As many of the West Coast people had never attended such a service, the First United Church, Corner Brook, was so crowded when the four young men were ordained, many of the delegates to the Newfoundland Conference had to listen over a P.A. system from the downstairs hall.

In the Saskatchewan Conference, four young men were ordained; in Montreal and Ottawa, eight, and two others were received into the United Church ministry; in the Maritime Conference, six out of the sixteen ordinands were from Sydney Presbytery, and the Rev. Sidney E. Oakwell of the Congregational Union of England and Wales was received into the ministry of the United Church.

* * *

Saskatchewan Conference held a panel discussion outlining remedies to meet the need for sufficient manpower; the Maritime Settlement Committee reported 15 charges left with time to Call and 38 for Presbytery Supply, and stated that while the situation is a bit better than a year ago, it is still grim; and the Newfoundland Conference reported an encouraging increase, with 50 candidates reported by the Presbyteries.

The Newfoundland Conference representation to the Attorney-General for the enforcement of the Criminal Code in support of an appeal by the Corner Brook Ministerial Association caused a stir throughout the province and resulted in the closing down of at least three mammoth bingoes in that city. Conference hopes to see the elimination of that particular form of gambling throughout the area.

The Maritime Conference pledged its support to organizations in Yarmouth in their efforts to maintain the non-sectarian ownership and administration of the proposed $3,000,000 hospital, in the face of the declared policy of the Roman Catholic Church that there will be no new hospital unless they have the right to administer it under the direction of the Sisters of St. Joseph.

Saskatchewan Conference heard the Rev. Shaun Herron, Weyburn, analyze the political situation in France, concluding with a plea for the Christian's intelligent political involvement.

In both the Saskatchewan and Montreal and Ottawa Conferences the liveliest debate followed the report on International Affairs by the Committee on Evangelism and Social Service, with its question "should Western leaders take 'a carefully calculated risk for peace' and cease nuclear tests immediately?" Both voted in the affirmative. The Montreal and Ottawa Conference proposed that the western powers give serious consideration to the suspension of the testing of nuclear weapons during a stated period and that negotiations be continued with other nations.

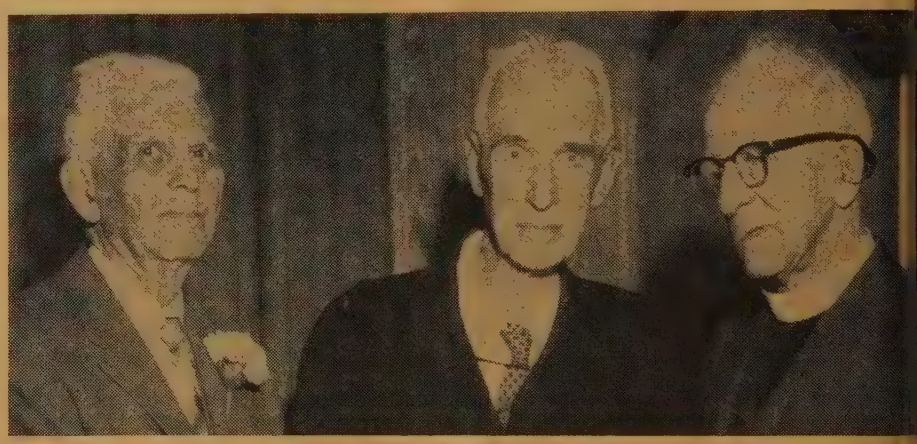
The Committee on Home Missi reported that the Point Aux Treml School was to be kept open because of church-wide interest and its importance the total French work.

The United Church has taken over Montreal City Mission, previously un nominational, doing social service work downtown Montreal. This will become integral part of the Church of All Natio Rev. A. B. Lovelace, Superintendent.

Newfoundland elected Rev. A. N. Holn Harbour Grace, as its President; Mont and Ottawa elected Rev. P. C. Lewis, Co wall; and the Maritimes, Dr. J. D. MacL of Scotsburn.

New Church Planned

When Mr. William Ferrier, student m ister, made a survey in **Eldomar Heig** suburb of Brampton, Ont., during May found 160 United Church families, m of them attending St. Paul's or Gra Brampton, but a number with no affiliati Under the sponsorship of the Dufferin-H Presbytery Church Extension Committee service was arranged in the Gordon Gray School, and over 90 attended. Plans organization are proceeding.



Woodsworth Finlay Hollingsworth

Years With Honour

A ministerial trio with 160 years service behind them were honoured gatherings in McDougall and Metropoli Churches, Edmonton, Alberta. **Dr. J. Woodsworth,** 79, member of the well-kno Methodist family of preachers, marked half century of service at a gathering McDougall Church. He spent 34 years Indian work in the province, as princi of a Residential School. **Dr. Wm. Hollin worth,** 80, preached at a morning service Metropolitan Church, where he was m ister, 1922-32. **Dr. R. E. Finlay,** 86, reach that rare mark of 60 years in the minist He reminisced at the evening service Metropolitan about his experiences.

Dr. Woodsworth is chaplain of two h pitals, and both Dr. Hollingsworth and Finlay continue to preach and speak.

* * *

Rev. H. A. Mutchmor, Knox-Metropoli Church, Regina, Sask., has accepted a to the United Church at Prince Albert, Sa

* * *

Rev. Charles W. Leslie, Ph.D., form Professor of Systematic Theology at Emm uel College, Toronto, has accepted appointment as Visiting Assistant Profes in the Department of Philosophy of University of Maryland at College Pa Maryland, U.S.A.

WORLD-WIDE COMMUNION SUNDAY SUPPLIES

OCTOBER 5, 1958

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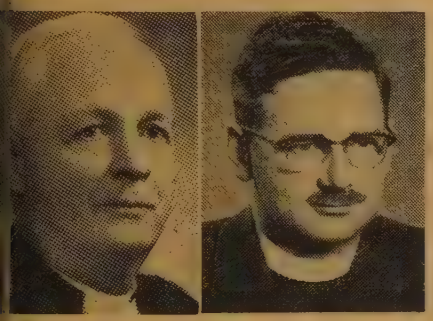
Thurman McLaren

ır to Broadcast

hree ministers of The United Church of ada and one visiting minister will be rd over the air during August. On yday, August 3rd, the **Rev. Robert aren,** Christian Leadership Training ool, Naramata, B.C., will broadcast over Trans-Canada network of the C.B.C., -3.00 p.m., E.D.T. Over the same net- k, **Dr. Howard Thurman,** Detroit, will adcast from the Canadian Memorial ted Church, Vancouver, B.C., on August , 2.30-3.00 p.m., E.D.T. On August 24th , the **Rev. Gordon Toombs,** St. Andrew's ted Church, Regina, Sask., will be heard the Church of the Air, the Dominion vork, 4.30-5.00 p.m., E.D.T. The Labour yday broadcast will be given by **Dr. J. R. tchmor,** Secretary of the Board of Evan- sm and Social Service, on August 31st the Trans-Canada network, 2.30-3.00 ., E.D.T.



Mutchmor Toombs

gin House, 1958

Quaker Dr. Elton Trueblood returned to in House this year for the fifth week-end nference under the Board of Men. In the f decade since their inauguration this e of conference has spread across the ntry. In all 3,000 men have attended. gistration filled Elgin House and the ghbouring Canadian Keswick, and many e turned away. The theme "Fulfil Your nistry" was used in addresses, worship iods, and in the lay-led discussion groups. phasis was put upon the full requirements a lay ministry, which includes all of a n's life. Chairman Gordon Haugh of the tional Conference Committee of the ard of Men played host at Elgin House h co-Chairman J. Beattie at Canadian swick.

"Bright Star"

Rev. A. Finnis Marsh, much fêted, retir- minister of Hillhurst United Church, lgary, Alta., was honoured for his work ong them by the Stony Indians at Morley, o gave him the name "Bright Star" and sented to him and Mrs. Marsh gifts of lian handicrafts.

98 Years Young

Dr. Oliver Darwin, Vancouver, B.C., who celebrates his 98th birthday on August 3rd, was a superintendent of Missions in the Manitoba, Saskatchewan and British Columbia Conferences. He has the distinction of being an ex-President of the Manitoba and North West, and the Saskatchewan Conferences.

Vancouver Visitors

Vancouver pulpits during this centennial summer are being filled by well-known visiting churchmen. **Dr. Howard Thurman** will be at Canadian Memorial Church for the two last Sundays in August; **Dr. Georgia Harkness** is to preach there on August 17th. From the 9th to the 21st she will be theme speaker at Naramata School of Religion, using the book of John as the basis of lectures. The **Rev. Nelson Mercer,** Winnipeg, preached in July and **Rev. F. O. Copland Simons,** Hampstead, England, in August in St. Andrew's-Wesley United Church. Others include the **Rev. H. F. Yardley,** Brantford, at St. John's and the **Rev. Jack Gardiner,** Edmonton, at West Point Grey; the **Rev. Shaun Herron,** Weyburn, at Ryerson and **Dr. C. A. S. Elliott,** Hamilton, at Canadian Memorial.

Lady *Not* in Retirement

Retirement of her husband from the active ministry in 1951 did not mean retirement for **Mrs. Frank Burgess,** honoured recently by the W.M.S. of Union, Ontario, following four years in the President's chair. Her two sons, Revs. Gordon and Harold Burgess sent greetings, while daughter Kathryn's greeting took the form of a Life Membership pin.

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Miss Christie in Asia

"Today I saw what is done with cloth from our bales." Miss Harriet Chris Principal of United Chur Training Scho writing from Ho Kong explains t the bales are tak apart and the clo ing remade by girls and wom "What they lea they can repeat home on machi loaned from School conducted Hong Kong by Church of Christ China. What they make is sold at the c of their labour to people who badly need So the cast-off clothing from the Uni Church depots in Canada becomes teach material, a source of income for unemploy women, and new clothes for needy peopl

Miss Christie's journey, primarily to atte both the Kobe Institute preceding it, a the World Conference on Christian Edu tion in Tokyo, August 6 - 13, has made possible to visit Hong Kong, Tainan, F mosa and Korea and Japan, where she v see the work of the Missions and ren friendships. One of the most success projects of the Woman's Missionary Soci is its support of scholarship students, m of whom live at the United Church Train School while in Canada doing post-gradu study. Miss Christie will, therefore, be a to get an intimate glimpse into the wo being done by these young women in churches of their native lands.

Student in Reverse

Students from India have been coming Canada on W.M.S. scholarships for ma years. Now the procedure goes into reve **Dr. Katherine Hockin,** missionary un W.M.S. appointment, who has been serv as Director of Studies at the United Chu Training School in Toronto for a number years, goes on furlough and will proceed the Union Theological College of So India and Ceylon at Bangalore, South Ind where she will continue her theologi studies, working towards a Bachelor Divinity degree.

Dr. John McNab, retiring Editor of "The Record," was named Moderator of The Presbyterian Church in Canada

Back to Blenheim

Back where his grandfather was el Sunday School Superintendent and direc of preaching missions, namesake **R Andrew Dunholm** preached the anniversa services in the Blenheim, Ontario, Uni Church.

Retired But Not Through

When Dr. E. Crossley Hunter retired Ju 30th, after 47 years in the ministry, announced his desire to carry on by be

available for preaching missions. Trinity congregation, Toronto, said goodbye to their minister and Mrs. Hunter in a formal reception at which Mayor Nathan Phillips and Mrs. Phillips, many ministers and church officials were present. On the second last Sunday he was joined in the pulpit by his two minister sons, The Reverends John and Gordon. Trinity presented a gift of a government bond. Dr. Hunter is the son of the late Dr. Hunter of the Crossley and Hunter evangelistic team.

Tribute to Mrs. Brewing

Melbourne Hubley, wife of The Very Rev. Willard Brewing, D.D., died in Toronto, June 17th. They had marked the 50th anniversary of their marriage only a short time before. In paying tribute to this great-granddaughter, daughter and wife of a minister, who served with her husband in the Reformed and The United Church of Canada, The Very Rev. George Dorey spoke of her many qualities of mind, heart and spirit which made her influence felt within a wide circle and enriched the lives of all with whom she came in contact.

Elizabeth, wife of The Rev. Clarke F. Logan, died in Toronto, Ont., May 2, 1958.

Mary L., wife of the late Rev. A. David Whaley, passed away at Regina, Sask., on May 23rd.

The **Rev. Thomas W. Bird,** living in Leamington, Ont., at the time of his death, June 9th, was ordained in England, coming to Canada in 1911. He served in Manitoba, where in 1921 he was elected Progressive member for Nelson riding, now Churchill, doing his electioneering by canoe. He resumed his ministry in 1930, transferring to Ottawa Presbytery later and retiring in 1950.

Rev. Fred G. Farrill died, June 13th, in Hamilton. He spent the 43 years of his active ministry in Hamilton and London Conferences, and was pastoral assistant at Melrose during the last three years, retiring in 1954. A memorial is to be established for him at Ryerson Beach Summer School.

Rev. Alexander Firth died on June 14th. He retired in 1951, making his home R. R. 2, Campbellton, N.B. He spent his active ministry of 39 years on charges mainly in the Maritime Conference.

Rev. Richard Gordon Newman died in the active ministry at Wooler, Ont., June 23rd. Ordained in 1931, he married Nellie S. Armstrong, daughter of the late Rev. R. C. Armstrong, Japan. They sailed for that country the same year, and spent a term there. Returning to Canada Mr. Newman held a number of Ontario charges.

Rev. F. J. Dunlop died at Toronto June 23rd. His active ministry was spent on charges in Thornton, King, Queensville, Copper Cliff, Laurel and Norval. He retired in 1949.

The Rev. T. R. Peacock, aged 90, passed away in Langley Prairie, June 16. Mr. Peacock retired in 1933 and was pre-deceased by his wife that year.

The Rev. Henry Laltoo, who was ordained in 1915, died at age 78 in Penal, Trinidad, B.W.I., where he was survived by his wife. He spent his entire ministry in BWI. He died June 23.

The Rev. Parmenas McLeod, 77, died in Winnipeg, July 1. He was ordained in 1910 and served the church in New Brunswick, Manitoba and Saskatchewan, and retired in 1944.

I SOMETIMES wonder how we would welcome one of the great composers if he were to come back for a visit to this busy world. I should like to meet Handel, my favourite composer. It is 199 years since he was buried in Westminster Abbey. I would like to hear him play some of his organ concertos on a modern organ. He would be surprised at the electric action of the organ, and it might take some time for him to become accustomed to the modern pedal-board. Since wigs are not worn today, his bald head would make him hard to recognize. He would be amazed at our grand pianos, because the harpsichord was the key-board instrument of his day. It had a tinkling tone, produced by the plucking of the strings by quills, which were connected to the keys by jacks. The keys were played just as those of the modern piano, but it was not possible to hold a sound for more than a second or two.

Handel was a master of the key-board instruments. He wrote three books of suites, or sets of pieces in the form of dances of the day. The usual dances were the allemande, courante, sarabande, minuet, bourree, gavotte and gigue. Besides these, Handel often used a prelude, a fugue, or some other pieces in free style. Many of these suites were written for the daughters of the Duke of Chandos, for whom Handel was music master for ten years.

If your teacher ever suggests giving you one of the harpsichord suites of Handel to be played on the piano, I am sure you will like the music, because Handel knew how to write a tune better than most composers. Suppose you learn to play a piece from the fifth suite called "The Harmonious Blacksmith." It isn't a dance, but a short tune with five variations. You can play this tune in E major at sight, because it is so simple. The variations will require plenty of practice. Play them slowly at first until you have mastered the notes and the proper fingering, then you may let your fingers go faster as they are able to do so. Be sure to memorize the music as soon as possible. You can't play the piano well so long as you have to keep your eyes fastened to the printed page. And, by the way, Handel never knew this fancy name would be used for his Air and Variations. Perhaps a publisher used it so as to sell more copies!

We welcome the following new members to the Music Makers' Circle: Cary Dryber (9) and Rudy Dryber (8), Rockwood, Ont.; Bruce McLeod (8), 2113 Parker Drive, Cooksville, Ont.; Lynn Bauman (9), 19 Howard Ave., Lindsay, Ont.; Helen Grace Campbell (13), 761 Winnipeg St., Penticton, B.C.; Janet McPherson (6), Mount Forest, Ont.; Catherine Harper, 4270 West 12th Ave., Vancouver, B.C.; Gretchen Gray (10), 90 Neilson Drive, Summerville, Ont.; Barbara Lonie (10), 47 Francis St., Lindsay, Ont.; Lorna McClelland (9), R.R. 2, Port Hope, Ont.

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MARRIAGES

LAWSON–FARQUHARSON–The Rev. B. Oaten officiated at the marriage of the Rev. C. D. Lawson to Minnie G. Farquharson on June 21st. Their address, Box 160, Larder Lake, Ontario.

1. HELP WANTED

COUPLE wanted—A Home for boys on probation (ages 17-21) is being considered by expanding Protestant interdenominational organization in B.C. We are desirous of locating suitable Christian couple to act as foster parents for such a home. Address all inquiries to Box 93 – THE UNITED CHURCH OBSERVER.

DEACONESS wanted as Director of Christian Education and all Youth Work in Canadian Memorial Church, Vancouver, B.C. Please write Dr. Angus MacMillan, 440 West 40th Avenue, Vancouver 15.

LABORATORY Technician required in a 100 bed teaching hospital. Hospital located 40 miles from Edmonton. Salary open according to qualifications. Transportation expenses reimbursed after one year employment. Apply to Business Manager, Archer Memorial Hospital, Lamont, Alberta.

WANTED – Superintendent for Church-operated home for Business Women, Toronto. Box 94, THE UNITED CHURCH OBSERVER.

WEST end resident to distribute advertisements to householders; age around 60; neat, good health and personality. Prefer man with years of training in church work. Hours—10 - 4 p.m., 4 days per week. State experience. Daily wage required. Box 82, THE UNITED CHURCH OBSERVER.

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2A. PULPIT VACANCIES

AVONMORE, 2-point charge, furnished manse in village, above minimum salary. Interested ministers please write Jamieson Campbell, Secretary Avonmore Pastoral Charge, Monklands, Ontario.

ANGUS Pastoral Charge, 3 points, Simcoe Presbytery, vacant. 3-bedroom parsonage. Interested ministers, laymen or summer supply apply to J. M. Dobson, Utopia, Ontario, Pastoral Relations Secretary.

CLAREMONT, Ont.—two-point charge, 35 miles northeast of Toronto, vacant September 1st. Furnished manse, $3,400.00 salary plus $600.00 car allowance. Excellent Public and High School facilities. Interested ministers write Mrs. Ernie Baker, Claremont, Ontario.

EXETER, Ontario – Main Street Charge, vacant September 15; salary—Four Thousand; redecorated churches, furnished parsonage in town with new Public and High Schools; thirty miles north of London. Write Mr. Edward Chambers, R. R. 2, Crediton, Ontario – Secretary Pastoral Relations Committee.

HAMILTON, Ontario, Binkley United Church, becomes vacant Sept. 7, 1958. Interested ministers please write Mr. A. Leppek, 148 Whitney Avenue, Hamilton, Ontario.

KEEWATIN, Ontario—one-point charge in Lake-of-the-Woods area, Kenora-Rainy River Presbytery, vacant June 30th, 1958. Good educational facilities, rail, bus and air service. Write James M. Forbes, Box 21, Keewatin, Ontario.

MILESTONE - LANG (Sask.) United Church—two-point charge, ordained minister, salary Thirty-Four Hundred Dollars, plus Seven Hundred Dollars travelling expenses—35 miles from Regina and Weyburn on black-top highway; Public and advanced High School; seven-room manse. Please contact A. W. Garratt, Milestone, Sask.

OTTAWA, Ontario – The pulpit of Bell Street United Church will become vacant September 1st, 1958. Interested ministers please write Kenneth Nesbitt, Chairman Pastoral Relations Committee, 374 Rochester St., Ottawa, Ontario.

2A. PULPIT VACANCIES—Continued

PARIS (Ont.) Brantford Presbytery becomes vacant June 30th, 1958. Interested ministers please write Mr. D. Schumann, Box 372, Paris, Ont.

REALINED St. Thomas Suburban pastoral charge consisting of Talbotville, Yarmouth-Centre and Townline, requires the services of an ordained minister immediately. Salary $4,000.00 including travel allowance. Please contact Wray Smith, R. R. 6, St. Thomas, Ont. Phone Melrose 1-0400.

RIVERSIDE Church invites applications to fill the pulpit in the beautiful new church located in a rapidly-growing area of the Humber Valley of Metropolitan Toronto. Manse, modern six-room bungalow. Attractive stipend with transportation allowance. Address communications to Box 95, THE UNITED CHURCH OBSERVER.

SHAWVILLE, Que., – Ottawa Presbytery – two-point charge – vacant August 15th; modern furnished manse; good educational facilities. Please contact Walter Kilgour, Box 219, Shawville, Que.

THESSALON, Ontario—Algoma Presbytery, four-point charge, all within 10 minutes' drive, by car, on paved road. Excellent manse, well furnished. Good Public and High Schools. Salary $4,300.00. Hope for settlement by September 1st. Write Mrs. Carl Crockford, Pastoral Relations Committee, R. R. 2, Thessalon, Ont.

TORONTO (Ont.) Fairbank United Church now vacant. Interested ministers please write Mr. Ken Wray, 504 Glen Park Ave., Toronto 19.

WINNIPEG—Home Street United Church vacant July 31st. Interested ministers write W. E. Davison, 870 Minto St., Winnipeg 10, Man.

WOODVILLE Pastoral Charge, Lindsay Presbytery, will be vacant July 1st. Excellent elementary school—High School bus. Well furnished, oil-heated parsonage. Interested ministers apply to Howard Campbell, Argyle, Ontario.

5. CHOIR PERSONNEL

ORGANIST and Choir Leader required—Centennial United Church, London, Ontario. Duties to commence October 1st. Write for particulars to N. Roulston, 859 Adelaide Street, London, Ontario.

ORGANIST only—required for St. Andrew's River Heights United Church, Winnipeg. New modern 3-manual Casavant organ being installed this summer. Duties to commence September 1st. Applicants give age, qualifications and salary anticipated, and forward application: Attention Chairman Music Committee, St. Andrew's River Heights United Church, Kingsway and Oak Sts., Winnipeg 9, Man.

WANTED by September 1st, Organist for Melfort United Church (Saskatchewan Conference). Excellent opportunity for a good music teacher. Studio and piano supplied free of charge. Address inquiries and particulars to Secretary of Board of Stewards, George Newfeld, Box 87, Melfort, Sask.

WANTED – Organist and Choirleader for Memorial Park United Church, Carleton Place, Ont. Teaching opportunities good. Duties to commence September 1st, 1958. Forward written applications with qualifications to Charles Godfrey, Box 1054, Carleton Place, Ont.

WANTED—Organist and Choir Leader for First United Church, Timmins, Ontario. Excellent opportunities for teacher of music. Further information may be obtained by writing Mr. James Ralph, 186 Maple St. South, Timmins.

WANTED—Organist - Choir Leader; church 700; Organ two-manual newly rebuilt. Studio, good teaching opportunities. State salary. Wm. French, 360 - 8th Ave. S., Kenora, Ontario.

WANTED—Organist and Choir Leader for Calvin United Church, Pembroke, Ontario. Three-manual Organ – excellent opportunity for pupils. Salary $2,400.00 per annum. Apply in writing to —H. J. Clauson, 100 Mary St., Pembroke, Ontario.

6. ASSISTANT MINISTERS WANTED

QUEEN MARY Road United Church, Montreal Presbytery, requires an assistant minister for pastoral and youth guidance work with some preaching opportunities. Adequate salary with allowance for rent and car. Write with full particulars to Mr. E. H. Hayes, Queen Mary Road United Church, 13 Finchley Road, Montreal 29, Que.

UNITED Church, Smiths Falls, Ont., membership over 1,400, requires assistant minister as Director of Christian Education with regular preaching. Good salary. Apply, with references, to W. A. Woodside, Secretary.

7. CHURCH SUPPLIES & EQUIPMENT

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WANTED—Bell for St. Luke United Church, a country church. Interest will be shown in new bells or used ones. Write Wm. J. O'Brien, Coe Hill, Ontario.

WANTED—used movable pews. Write Miss Alda P. Hawton, W.A. Secretary, Feversham, Ont.

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UNSHRINKABLE wool, nylon reinforced. 3 or 4 ply, good colours, 3 ounces $1.00. Satisfaction guaranteed. Large or small orders accepted. Order now! Other wool clearings available. Inquiries invited. Beacock's, 1019 Pape, Toronto.

11. RESORTS, TOURIST ACCOMMODATION

CLIPSHAM LODGE, Sparrow Lake, Muskoka. Modern cabin resort equipped with all conveniences and recreational facilities. Safe bathing, fishing, home-cooking, boats. Folder on request. Stan Clipsham, Kilworthy, Ontario.

ISLAND cottage on beautiful Lake McQuaby. Safe bathing, housekeeping, sleeps 5. Reasonable rates. Week or longer. W. H. Mather, Powassan, Ontario.

LAKEVIEW HOUSE, an A.T.R.O. Resort, Lake Simcoe's fine family resort on South Shore. Opens May 16th. Jackson's Point. Phone Sutton 34. Accommodation for group gatherings solicited.

PIKE BAY – Bruce Peninsula – "Lawrenceville" Tourist Resort – General store – furnished cottages, electricity, boats, motors. Warren Lawrence, Pike Bay, Ontario.

QUIET, homey atmosphere, by Lake Couchiching. Boating, safe bathing, large airy rooms, housekeeping if desired; four doors from Champlain Park. Rates: day, week or longer, reduced to June 21st and after September 1st. E. McKean, 258 Bay St., Orillia, Ontario. Phone F.A. 5-5863.

ROOMS in secluded residence, outskirts of picturesque, progressive town, five minutes to shops, excellent bathing, picnicking facilities on Georgian Bay Beaches, fishing. Modern conveniences. E. Ward, Thornbury, Ontario.

13. REST HOMES

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Loch Sloy Rest Home, Winona, Ontario.

"FAITH HAVEN," Culloden Road, Ingersoll, Ontario. For convalescents and the elderly. Gracious home life; spacious house and grounds; reasonable rates. Write or telephone Matron, or Rev. W. Edgar Gill, Putnam, Ontario.

16A. SUMMER PROPERTIES

$50 down, you receive Big Family Size Cottage complete with lot on Ontario's finest lakes —Chemong, Rice, Pigeon, Sturgeon, St. John, Dalrymple, etc., and these rivers—Otonabee, Trent, Fenelon. Yes, just $50.00 down and balance averages $30.00 monthly plus interest. Prices range from $1,995 to $3,995. Volume sales, years of experience, and private capital make these values and terms possible. Write today for free literature that tells you where, when and how to select yours from these hundreds of lovely lots and cottages. Pitts Homes and Cottages Limited, P.O. Box 222, Cobourg, Ontario.

20. ACCOMMODATION AVAILABLE

UNITED Church Training School — June 1st-Aug. 31 (Approx.)—near University and main street-car lines. Write 77 Charles St. W., Toronto 5.

24. PERSONAL

AUTHORS invited submit MSS all types (including Poems) for book publications. Reasonable terms. Stockwell Ltd., Ilfracombe, England. (Estd. 1898).

ARE YOU DEAF?

MANY types of deafness and head noises have been helped by Leonard's Invisible Ear Drums. Send $10.00 for complete kit, or ask for free information. A. O. Leonard Company, Dept. F., Box 306, Station F., Toronto 5.

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TOBACCO Eliminator — Scientific guaranteed remedy for cigarette addiction. Free authoritative medical opinion supplied. Write C. W. K. Pharmacal Corp. Ltd., Box 88, Station B, Hamilton, Ontario.

25. SERVICES OFFERED

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SEWING MACHINE SERVICE

WE repair and can supply parts for all makes of family sewing machines. A. Gilbert & Son, 2229 Dundas St. West, Toronto.

NEWS (*Continued from page* 29)

Industrial Padre Coming

The famous Methodist Industrial Chaplain, of Luton, England, **The Rev. William Gowland,** is coming to Canada in the autumn to speak to miners, steelworkers, lumberjacks and other workers. The tour has been arranged and is being sponsored by Dr. Wm. Berry of the National Evangelistic Mission.

Mr. Gowland will visit such centres as Sydney, N.S., Montreal, Toronto, Grande Prairie, and other places to be arranged.

W.A. in the East

During a recent 4,000-mile trip to the Maritimes and Newfoundland by two Dominion Council W.A. Vice - Presidents, Mrs. A. A. Crowle, Oshawa, and Mrs. H. F. Olds, Hamilton, the Grand Falls Presbytery W.A. was organized in Corner Brook, Newfoundland, and the Maritime Conference Woman's Association in Truro. Interest in organization has reached the point of study in seven Presbyteries while three others are at the stage of nomination of officers. Following General Council, President Mrs. K. R. Rose will visit the Maritimes.

Over-All Men's Programme

The 275 men registered at the Fourth National Convention of AOTS Clubs (As One That Serves) in Saskatoon, Sask., representing practically all areas carried out a lively debate on the Resolution on Integration which aims to bring all types of men's work in the Church under one programme, and suggests that AOTS clubs chartered now or before Dec. 31, 1958, should register and apply to become a United Church AOTS Men's Club. The whole resolution was carried and the men went on through Panel Discussions to a consideration of AOTS in the Atomic Age and how the clubs could recruit for the ministry. Chairman Prof. L. H. Cragg of the Board of Men set the theme "Forward in Service" and leadership was given by Executive Secretary, Mr. Philip Spence, President D. Sherwood and Rev. "Bob" McLaren of Naramata.

Alaska to the Caribbean

Ways of life in North America, from the northern tip of Alaska to the tropical islands of the Caribbean, will be on view throughout the church during the fall and winter months. "North American Neighbours," feature film for the church's home mission study theme, will be ready for release in September. It will be used in conjunction with the book "Concerns of a Continent," now in circulation. Together they emphasize the responsibilities of millions of Protestants in the neighbouring nations of North America—including Canada—to share the problems and concerns of their fellowmen.

The film has been produced by the Radio and Film Commission for the National Council of Churches' missionary education commission. The United Church was one of the sponsors.

Publishing House Notes

New Books for More Summer Reading

HERE are three books just published which you will enjoy while summer gives you more time for reading:

Happy Journey by Roy Fraser, lately a beloved professor at Mount Allison University. A book of charming reminiscences which his former students, his many friends and all Maritimers will appreciate and cherish. Edited by Mel. Thistle.

The Oak Island Mystery by R. V. Harris. Also of interest to Maritimers, and to all who love a treasure hunt. It is the story of a Money Pit now more than one hundred feet below the Atlantic Ocean in Mahone Bay off Oak Island. This is an authentic account of all attempts to locate and recover the hidden treasure. Fascinating reading.

For the Greater Glory by Dorothy Henderson. A heart - warming group of interpretative biographies of people well-known, who have been both noble and courageous: Marion Hilliard, Roland Hayes, Howard Thurman, Gandhi of India, Robert Schmitz of France, and Kurt Lewin of Germany.

Happy Journey, $3.00
The Oak Island Mystery, $4.00
For the Greater Glory, $4.25

The Book Steward.

The Church and the Secular World

This Report of the Commission on Culture, presented to the 14th General Council, is still in demand. If there are copies not being used, the Board of Information and Stewardship, 299 Queen St. W., Toronto, would be pleased to receive them.

Dates to Remember

Conference on Evangelism, Ontario Ladies' College, Whitby, Aug. 27-29. Leaders: Dr. Harold Vaughan; Professor Stanley Forst; Professor John L. Casteel, Union, N.Y.; The Rev. Emerson W. Smith, Methodist Church U.S.A., and Dr. Arthur Organ.

Alberta School of Religion, August 18th-27th, Parkdale United Church, Calgary, Alta. Speakers: Dr. Leroy Waterman, Department of Near Eastern Studies and Labour, University of Michigan, and Dr. Jerome Davis, Secretary of the Non-Profit Non-political Organization for the promotion of Enduring Peace.

Golden Anniversary of the Margaret Keagey Missionary Auxiliary in St. Paul's United Church, Dundas, Ont., September 16th. Former members welcomed back.

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to fulfil the dignity of his office . . . to devote more time to his ministry . . . to ease financial stress . . . to avoid pulpit pleas for funds.

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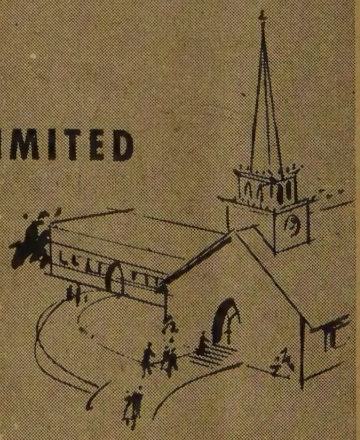

• *We invite your inquiries concerning the fund-raising services provided by the Wells Organizations of Canada.*